E. Thompson

H. Luck. West Malling
1838.

THE

RECTOR OF AUBURN.

IN TWO VOLUMES.

ALL THAT I CAN SAY FOR MYSELF IS A DESIRE OF DOING GOOD, WHICH IF IT WERE AS FERVENT IN RICHER HEARTS, THE CHURCH, WHICH NOW WE SEE COMELY, WOULD THEN BE GLORIOUS. THIS HONEST AMBITION HATH CARRIED ME TO NEGLECT THE FEAR OF SEEMING PRODIGAL OF MY LITTLE; AND WHILE I SEE OTHERS' TALENTS RUSTING IN THE EARTH, HATH DRAWN ME TO TRAFFIC WITH MINE IN PUBLIC.

BISHOP HALL.

VOL. I.

LONDON:
SIMPKIN AND MARSHALL, STATIONERS' COURT;
R. B. SEELEY AND W. BURNSIDE, FLEET STREET;
AND J. MITCHELL, RED LION COURT, FLEET STREET.
MDCCCXXXVII.

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TO

THE VENERABLE GEORGE WILKINS, D.D.

ARCHDEACON OF NOTTINGHAM,

WHO,

IN THE FAITHFUL DISCHARGE OF HIS ONEROUS DUTIES,

HAS PROVED HIMSELF

THE STAUNCH AND ZEALOUS SUPPORTER

OF THE CHURCH WHICH HE ADORNS;

THE ORTHODOX DEFENDER OF HER RIGHTS

AND PRIVILEGES,

AND THE UNREMITTING GUARDIAN OF HER ALTARS;

THESE VOLUMES,

DESIGNED TO PROPAGATE THE TENETS OF CHRISTIANITY,

ARE,

RESPECTFULLY INSCRIBED,

BY HIS OBEDIENT AND FAITHFUL SERVANT,

THE AUTHOR.

PREFACE.

It is a sad truism, and though of every-day occurrence, not the less to be deplored, that men, who suffer themselves to be absorbed in the busy affairs of life, seldom discover the inclination, or, as they aver, can spare the time, to devote to the perusal of Scripture that decided attention, which is obligatory upon all, who would ascertain its precise drift and import. Others again, who hang more loose upon the world, are wont to plead in excuse for their neglect of the Bible, that it is a dry and repulsive study.

The Author of the following pages can certify from his own experience, that few employments have produced more heartfelt satisfaction, than what he has inwardly felt whilst grounding himself in the evidences

of his religion; a duty which no individual should omit fulfilling, if, when the waters of baptism have initiated him into the visible Church of Christ, he would be a follower of our Lord and Saviour, and enabled, when called upon, to give a reason for the faith and the hope which is in him.

But since the disinclination to search the Scriptures, from whatever cause it may arise, is not directly to be overcome by argument; any innocent means may fairly be adopted to undermine the barrier, which stands in the way of men acquiring a knowledge of divine inspiration; as an able officer will sometimes gain his end by turning the enemies' flank, when an open demonstration would be sure to fail.

In a similar spirit the Author ventures to put forth the following work; where the reader, attracted by a fireside picture, not altogether, it is hoped, without interest, may be perchance beguiled to learn and to reverence the pure and unexceptionable doctrines of the Church of England.

It need not be denied, nor in this inquisitive age could it be concealed, that the clergy are far from being unanimous in their interpretation of divers passages of Scripture;—a consideration which the Author hopes will occur to the candid reader, 'ere he reproach him for any apparent deviation from orthodoxy, which peradventure a microscopic eye may here and there discover in certain parts of the work.

At the same time, to prevent misapprehension, it should be observed, that the Author is not conscious that he differs, in any material respect, from the opinions entertained by the highest authorities of the church. It is to be regretted that any diversity of sentiment should be found amongst an order of men, whose holy credentials are in common, and who have the same object at heart. But this can scarcely be made a matter of surprise, still less of scandal. Infinite are the original varieties of human character, and as infinite the modifications induced by education and cir-

cumstances. It is not then without good grounds that he indulges in the hope, that, despite those lesser differences, the clergy are actuated by the same sublime motives, and alike moved by the living flame from God's altar, in preaching fully to sinners their redemption by Jesus Christ, and thereby promoting largely, and in common, the glory of the Almighty.

In recording opinions touching the ecclesiastical polity of England, imbibed in his early days and matured by time, the Author has endeavoured to acquire the tone, and to deliver himself in the spirit of true Christianity.

It has been his sole aim to advance and substantiate those doctrines, which he conscientiously believes, from much study and after fervent prayer, to be in accordance with the uniform tenor of Scripture.

His expositions may indeed prove a stumbling-block to many of his readers; still he is inclined to rely upon receiving that indulgence, which he, who casts upon the

waters a book of this nature, would seem almost entitled to claim.

He must, however, be permitted to prefer one request, which is, that neither the casual nor critical reader will pronounce upon the merits or demerits of his slight performance upon imperfect warranty, such as the perusal of *a part;* and that judgment may not be passed until *the whole* has been examined.

In conclusion, the Author would impress upon his readers, that the following pages are not written in the spirit of controversy, or designed to be offensive to those who conscientiously may hold different opinions. They have been composed with the view of inducing others to follow his example, and search the Scriptures for themselves, and in the hope of staying, according to his humble means, the torrent, which, charged with all the colluvies of infidelity, is rolling its foul waters over everything that is sacred, and should be kept unsullied from every unholy stain.

If this little work succeed in the objects which the Author has at heart, the candid reader will, he trusts, profit by his research; but should he fail, the consciousness of having attempted to contribute to his aid, feeble though it be, in such a cause, will impart that inward satisfaction, of which nothing earthly can ever deprive him.

London, March 25, 1837.

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OF

THE FIRST VOLUME.

THE HERO.

THE HERO.

Dr. Truman was educated in the school of severe discipline. His parents, unfortunately, were led to exercise over his youthful mind an authority, whose strictness did not arise from any deficiency in that perfectly unselfish affection, proper to their endearing relationship, but from an over fondness and an anxiety which only defeated its own purpose, and would almost at times make themselves miserable. Dr. Truman, when a boy, possessed a mind which few children could boast of, and a heart generous as it was kind. The restraint which was put upon his actions at an early age, not only tended to curb, but endangered breaking his high and manly spirit. The sunshine of

the bosom was overcast, the first vintage of his newly acquired senses of perception and imagination was in a manner laid waste. And how often do we find this to be the case! How many children at that epoch, which should be the happiest of human existence, when the mind is beginning to expand, are thwarted and thrust aside from their innocent desires by the caprice of their chartered elders? How many are punished and galled with the iron yoke of despotism, when advice and quiet reasoning would have been sufficient? How many noble natures blighted in their bud by the over-zealous parent or the cruel schoolmaster? Alas! we fear too many. Whoever has inquired diligently into the annals of childhood, knows well, that at that immature period of life, there are more unheeded offerings of a broken heart before the dark shrine of death, than occur after dear bought experience has convinced the majority of mankind of the futility and hollowness of this empty world. Although the mind of our hero received many a rude shock from his natural guardians, and although it bent almost

to breaking, beneath the hand of the preceptor, to whose care he was consigned, still did it rise above all these disadvantages. It never succumbed in any humiliation. It never shrunk to tyranny. It proved itself equal to all inflictions. *Il peut prendre son parti.* Dismayed, trampled on, curbed, he yet nerved himself to endurance ; with a pale smile after every rebuff, would he recover his self-complacency ; and after having been struck to the heart, his spirit would rebound with an elasticity, almost indiscribable. Notwithstanding this treatment, for many years in the dawn of life, which would seem to have inferred the ruin of his intellectual energies, our noble hero grew up to manhood, gradually fulfilling in the gaze of an admiring world the rich promise of his boyhood. Among all classes was he beloved. The master spirits of the age acknowledged his superior attainments, confessed his talents and erudition, and were proud to associate with him on a system of equality. By the haughty and overbearing he was held in awe and apprehension, whilst his natural benevolence and kind feelings ever

prompted his charitable offices in behalf of the poor man; to him he proved himself a sincere friend, and a christian advocate. But we will not dwell longer upon his virtues, suffice it to say, that as far as human nature permitted, he was among the few faithful, and if not absolutely faultless, at least his errors were only like specks, that chequer the surface of some splendid luminary, and are lost in the brilliancy of its light.

After passing through the necessary routine of education, and serving a village curacy, Dr. Truman came into possession of a living in a very populous town; to this post he was of course competent, and particularly qualified to discharge its duties, as well from his proficiency as a scholar, as from his resolute, though mild disposition. To fill a situation of this kind requires more nerve and zeal than fall to the lot of the generality of men. Mere learning without resolution must inevitably sink under the task; and again the greatest zeal, however supported by physical strength, must fail in doing good, unless directed by a judicious and cultivated mind. In order to become

a valuable and active minister in a populous district, scholastic intelligence and zeal must be under the guidance of sound discretion, backed and supported by that undaunted spirit and address, which no object could divert and no machinations of the wicked depress or humble. Dr. Truman had to contend against heresy and schism, and the constant attacks of the thoughtless and wicked, but fortunately he possessed sufficient learning to refute the one, and resolution and courage to withstand the other: so that whatever opposition he met with in performing his duty, did not produce anxiety of mind, or tend to relax his spirit. His energies enabled him to surmount every difficulty, and in most instances to overcome his most violent opponents. Dr. Truman, like other clergy in large towns, had his enemies; and though such were, for the most part, far beneath him in mental endowments, still did he make it his study to try, in the mildest manner, to convince them of their fault, or remove their prejudice. If he failed in his endeavour, he pursued that line of conduct, which would necessarily terminate in a happy

issue. By these means he had often the pleasure to convert the bitterest enemies of the church.

Besides having the trust of a large parish, Dr. Truman, as the father of a numerous family, had his domestic duties to attend to. He had thus under his care two most responsible charges; the one without, of a serious and arduous nature, and the other within, equally binding and onerous. The care of a large parish, even to the idle priest, is one that requires no ordinary powers to rightly manage, but Dr. Truman was very far from being a drone in his office. He considered his parishioners as his own children. Sooner would he have sacrificed for ever his individual happiness, than have omitted one single duty which he owed to them. He was indeed a father to them all. Often by the side of the poor man's bed, as well as the rich, was he found in genuflection, offering up prayers, and invoking blessings from the Most High, to be poured down upon the sick sufferer. Often would he pass the threshold of death and temporary despair, when indeed that house was a house of woe, and administer those heavenly

comforts, which he derived from the Gospel of Jesus Christ. Often did he, like his Master before him, raise the feeble hands, and wipe away the moist tear, and cheer the desolate widow, who was left in a harsh world, solitary and forlorn. Often would he take under his pure parental wing some virgin orphan, who just entering life may have experienced the two greatest losses which can befal a female, that of a mother's tenderness, and that of a father's protection; and who treading this dismaying wilderness alone, amid the snares and scoffs of human kind, meets with no other smile of sympathy to cheer her, no human voice perhaps, save his, to bless.

Indeed Dr. Truman not only took all occasions of mercy which offered themselves, but went abroad, in search of the reprobate who, would not, and he in chains, who could not, come to him. Often would he seek the forlorn captive, amidst the dismal complicated horrors of his prison-house, (the abode of every corruption which poverty and wretchedness generate between them,) and pour the balm of consolation into an almost despairing heart,

snatching him from that abyss of crime, which, after swallowing up his temporal felicity, yawned for his immortal soul.

In the self-approving consciousness of virtue, would Dr. Truman dare at times the pestiferous atmosphere of impurity. He would pierce the central darkness of the brothel, and take the drooping cyprian by the hand, by the magic touch of sympathy melting the frozen heart of infamy itself. He would wander, like an angel of benevolence, in the unquiet haunts of wretchedness and gloom, would solace the melancholy ritual of a sick bed, would press the sinner to his bosom, (there was no contamination in the contact, no defilement of the body, no pollution of the mind,) would reveal to him the law written on his heart, the privilege and the indulgence of his nature. Would wring at last, by the mellifluous accents of charity, the tear of contrition from the sunken eye of the fallen sufferer, stimulating the reluctant sob of sensibility just quivering on his lip. Then would he discover to him the vista of hope, and in the prospect of futurity, point to "another and a better world." He would breathe com-

miseration in the ear of agony—infuse faith into the bosom of despair—change the deep and deadly curse of profligacy to the pious aspiration of prayer. Yes; his constant practice was, even where he was ill requited, to go about doing good; and though his income was far from adequate, still did he relieve the urgent wants of those who needed pecuniary assistance, and chase away the misery and beggary which are too often to be found in the hut of the poor man. By thus uniformly illustrating in his own person, the character of the Christian pastor, he soon gained the respect of his parishioners, and even the inveterate enemies of the church were necessitated to admit that Dr. Truman was indeed an example of piety and virtue. Though he would often essay to convert their ways, still did they grant that he had no other end in view, than to make his brethren happy, and to promote, to the utmost of his ability, the glory of his Maker.

Besides the time and attention which Dr. Truman bestowed upon his parishioners, he was very far from omitting the duties, owing to his family. To say that he was a good

parent, were small praise. He was kind and indulgent, though not to excess. He hit the right medium. With all his kindness he could correct, and his indulgence was not of that pernicious kind which was incompatible with a due regard to the morals and education of his children, whom he instructed in language, adapted to their young apprehensions, and in that tone of parental tenderness, to which God has opened every fountain of the infant heart. When at play he could, as a child, join in their pastimes; and when the time for study arrived, with equal facility would he throw off the child, and assume the office of preceptor. He brought them up in "the nurture and admonition of the Lord," and never allowed them to forget that upon rising from, and going to their beds, there was a duty owing to the Almighty, which he claimed from his creatures as his universal right. Every morning and evening he would assemble his family, from the lowest menial, around him, to return thanks to God for the dispensation of his blessings, and to pray through his Son for "a new heart and a right spirit," and a continuance of the same.

Thus was our hero's time wholly taken up in the service of his Maker. Oh! what undertaking can be more honourable and delightful than this! to stand as a representative to the Almighty, to proclaim the message of salvation to lost sinners—to bring comfort to those who are "weary and heavy laden"—to bring home to the flock the long lost prodigals—to infuse into the soul that peace "which passeth all understanding"—to administer the body and blood of Christ to sincere penitents—and, at last, to receive that crown of glory which fadeth not away, and which is as eternal as the heavens. Can any calling be more worthy of our attention? Others may be the means of accumulating greater stores upon earth, "of heaping up silver as the dust," and thus ascertain their worldly interests, which have a more powerful sway upon the minds of the great bulk of mankind, than things spiritual, but none can afford better opportunity of laying up stores in heaven, where are joys incorruptible, "where neither moth nor rust doth corrupt, and where thieves do not break through and steal." But while on the

one hand the opportunity is great and advantageous, the abuse of the privilege is awful. With what sorrow and remorse must the idle priest descend to the grave, after a life spent negligently in the service of the Lord. The punishment of the wicked is tremendous, but what should be the apprehensions of that man, who having sworn before God to preach Jesus Christ and him crucified, has committed violation against the most binding of all oaths—has suffered the sheep to wander, without stretching an arm to save them—has permitted sinners to go down to the grave, without having held out the hope of salvation, by proclaiming the mercy of a crucified Saviour. Dr. Truman avoided all remorse, consequent upon a life led in the like manner, by devoting his time, and strength, and power, to his undertaking: and how happily did he succeed! He was not one of those who enter into the holy office of the ministry with merely secular views of preferment. His soul could not be taken by surprise; he was prepared to surrender it whenever it should be required of him, and lay himself down with the soothing

consciousness of having done his duty to his God, his neighbour and himself.

The congregation of Dr. Truman consisted of the most respectable class of people, and one of his great objects in preaching, was to adapt his style of language and delivery to the meanest capacity; so that there might not be one amongst his hearers who did not thoroughly understand the purport of his discourse. While on the one hand, he accommodated his turn of thought and diction to the level of the most obtuse understanding; he was mindful on the other, to exhibit such talent and learning, as assured him of the respectful attention of the more literate part of his congregation. The sermons of the venerable pastor were not what the world now calls *dry* and *moral,* but were purely scriptural in every sense of the word. They exhibited the perverse nature of the creature, and the benign love of the creator. They displayed man fallen in Adam, showed how he was redeemed in Christ, and clearly demonstrated how the Holy Spirit operates in *preventing* or *assisting* in his arduous struggle

between life and death: and then did they conclude in a strain of eloquence which carried away all hearts, arousing and alarming the most supine, and bending down the unwilling mind to conviction.

Nor did the Rector ever omit to inculcate into the hearts of his hearers, the necessity of fulfilling those moral obligations, due to God and man. He considered them binding. He argued, that unless these were duly and religiously performed, that is, performed as springing from a desire to obey the will of God, and out of love to him, religion was all a pretence, a mere pharisaical covering to immask iniquity, and an outward display of godliness, while inwardly, all was mockery and delusion. With these tenets it will not be a matter of surprise, that the congregations were exceedingly large. Every individual was seen to hang upon the preacher's lips; and the closest attention and great eagerness, lest a single word should escape, were visible in all. Besides the eloquence and learning so conspicuous in the sermons we refer to, they were delivered with all that energy and fer-

vour, natural to the mind of Dr. Truman, so that they invariably made the desired impression on his congregation. The glad tidings flowed electrically from the uttering to the listening heart, so that it was almost impossible to do otherwise than to derive benefit from the cheering announcement of the gospel. He was an herald who proclaimed it, with no feeble powers; the whole blaze of Christian light shone upon those people whom he had to address. Christianity spread through every heart, yielding those fruits which are requisite for us to bear, before we can receive the imperishable crown. Virtue was not hid, but stood out on the pure brow of the believer. Religion, the most prominent feature of his hearers, was indeed the vital religion of the soul, all the holy passions and graces were brought into action, and resulting therefrom, the greatest good was effected. And how could it be otherwise, when the example of Dr. Truman in simplicity and loving-kindness was in beautiful accordance with all he uttered? The omniscient sun looks not down in all his round upon a more glorious specta-

cle, than that of such a benefactor expounding the word of God to a circle of grateful hearers. But, after all, there is no sermon on Christianity so eloquent as the silent appeal of a Christian's life. It will cling and grapple unto conviction, and though light as air, will be strong as links of iron. It was here that Dr. Truman was irresistible. Those who knew him, the great majority of his congregation, could trace him in his sermons. But although the majority of Dr. Truman's parishioners was grateful for his services, and benefitted by his unremitting exertions, still were there many who lived without God in the world, and who on a sabbath day kept aloof from his holy sanctuary. These were beyond the Rector's power to retrieve; but never did he lose an opportunity which presented itself of bringing the lost sheep to the fold, of encouraging the wanderer with hopes of pardon, and of animating him with the prospect of a blissful eternity. By this means many were found constant attendants at divine worship, who, before Dr. Truman's time, had never entered a church; these he, by gentle

means, had induced to attend regularly the preaching of the gospel. There were indeed a few on whom all argument was thrown away, and who were deaf to the whisperings of their heart, and the pleadings of Dr. Truman. Others again there were, who being Dissenters upon principle, would have deemed it a heinous offence to relinquish their peculiar modes of worship. The parish which was blessed by the superintendance of Dr. Truman, contained many of this description of people, who, although not adverse to the Rector personally, were inimical to the forms, discipline, and doctrine of the Establishment, and not a few felt so hostile to it, as to aim at its subversion; whenever Dr. Truman, by accident, encountered any of this denomination of people, he always made a custom, as will be hereafter shown, of communing with them, upon those points wherein they differed. Dr. Truman was assisted in his labours by two active and zealous curates, not that he at all relaxed from his work in consequence of these auxiliaries, for they all stood equally in the duty; forty funerals per week was the average num-

ber, and every thing in the same proportion. Every Sunday, from nine o'clock in the morning, until nine o'clock at night, were the clergymen occupied with little intermission. The Sunday School was the first thing which invited their attention in the morning; and though in this department they might reckon upon the assistance of the ladies, still was the management of the whole under their control, and only their presence would necessarily ensure in the school the decorum and good behaviour requisite.

It is the custom, more particularly among the poor, to defer any work they may have for the parson until the Sunday, consequently, the duty on that day is exceedingly heavy. Marriages, christenings, churchings, funerals, were numberless. Often before the afternoon service, forty or fifty mothers would be sitting in the vestry, with the infant flock of Christ ready to be brought to the font, and the infantile chorus, as may be supposed, sounded far from harmonious on the ear, but the sight of so many little children born in sin, brought at the same time to be reconciled to God, was

truly gratifying to the thoughtful and pious spectator. There were seen the ministers of the gospel receiving the infants in their arms, and praying the Father mercifully to look upon them, to wash them, and sanctify them with the Holy Ghost, and to receive them into the ark of Christ's church. While the Godfathers and Godmothers, in the name of these little ones, were to be heard, renouncing the Devil and all his works, and promising obediently to keep God's holy will and commandments. Oh! this is a sight of all others which must be truly consolatory to the Christian heart, recognising in the helpless little ones, not the children of the dust alone, but the heirs of immortality.

The labours which Dr. Truman underwent in his parish, both mental and bodily, were arduous in the extreme; still it would have been a much greater task for an active mind like his, to have had no exercise or employment. The scenes which he continually met with in his charge, were often trying to his mild disposition, but he was always possessed of sufficient courage to encounter

any opposition, and strength to overcome every difficulty. All his actions were guided by Christianity, and the Bible was to him the rule and pattern of his life; thus was he like a great light set upon a hill, amidst a densely populated district, to which every body looked up, and which shed forth those heavenly rays upon the hearts of all who came under its influence. Such was our hero, and such will he approve himself in the following pages.

TITHES.

TITHES.

THE emolument which Dr. Truman derived from the church over which he was Rector, was in tithes, and, as is often the case, he only received a tenth part of what was his due, but he chose rather to submit to this, than to live otherwise than in peace with his parishioners.

As he was sitting one morning in his study, preparing for the following Sunday, Mr. David Schoolbred was announced. Now David was one of those rich farmers in the neighbourhood, with whom the payment of Tithes could be of very little consideration. Still he made it one of great moment, because he objected to them. It was his usual custom to pay them into the Rector's bankers, but upon this occasion he brought them himself. David Schoolbred was

a very respectable farmer, naturally possessed of good sound sense; he had the advantage of a good education; in appearance he would not be taken for a person of this description. He was dressed in the habit of his country, being a blue frock which entirely covered his under dress; though this, for a man in his situation, was considered a shabby dress, still there was something in his gait and manner, which evinced respectability, and even bespoke the gentleman. As soon as he was admitted into the presence of the Doctor, and the usual compliments and observations on the weather had been interchanged, he took from his pocket his leathern purse, out of which he drew a few notes due to the Rector, and placed them upon the table. 'There,' said he, 'that is what I believe you consider your right, it is at all events what the law compels me to pay.'

'I have long wished,' replied the Rector, 'for the opportunity of submitting a few observations to you upon this subject, because I never knew you backward, however averse to the payment of tithes, and I was the more surprised at this, when I considered the quali-

fications which you naturally possessed, and also those which you have acquired by your own industry.'

'Believe me, Dr. Truman,' said Mr. Schoolbred, 'that I never should be backward in the payment of that which I considered to be founded upon a just and fair principle. And with respect to tithes, I am sure you will forgive me, when I tell you, that the opinion I always have entertained of them is, that they are injurious and oppressive. Injurious to the community at large, and oppressive to the farmer.'

'Were you,' continued the Rector, 'one of those who considered all religion as mummery, and all priests impostors, my task of relieving your mind from the impression under which it labours, would be difficult,—but you are not. You, I believe, are not in the habit of assenting to any thing, till you are convinced of the truth of it, and from the education which you have had, it is the more astonishing to me, that you never could reconcile the payment of tithes to your conscience. How you consider tithes to be injurious to the community at large, I am

at a loss to conceive, and how they can be oppressive to the farmer, I am the further abroad.'

'I consider them,' replied Mr. Schoolbred, 'injurious, because they are the main cause of all those envies, hatreds, and jealousies, which often subsist between a clergyman and his parishioners, and which, when they do, must greatly tend to subvert that kind feeling which should cement them together in each other's affections, that the word of God may have its due and proper effect.'

'If this be the only fault,' said Dr. Truman, 'you have to find with tithes, the evil rests with yourselves, not with us, for you cannot for a moment suppose, that I should hold any animosity against you, or any other tithe-payer, simply because I was the receiver of that, which is considered my lawful right. And with respect to the oppression which the farmer undergoes in having to pay his tithes, I must observe, that for a moment, granting it be oppressive, that oppression would be nearly twenty times greater, were there no tithes at all; for in that case the owner of the land

would raise his rent, not in proportion to what is now paid in tithe, in the first instance by the tenant, but which in reality falls upon the landlord, but in proportion to the absolute value of the estate, and thus would the farmer, as fast as his landlord could renew his agreement with him, be obliged to pay in addition to his rent, twenty times as much as his tithe now comes to, presuming a farm to continue to let at a just and fair valuation.'

'It is not,' interrupted Mr. Schoolbred, 'the pounds, shillings, and pence to which I feel repugnant, but to the system of tithes, because I consider their operation fatal in preventing the cultivation of poor soils, and diminishing the outlay upon others. Moreover, I could never discover under what pretext clergymen claimed tithes as their lawful right; still less can I conceive upon what grounds they can object to the state appropriating to herself that revenue, which upon all fair principles, as it seems to me, she has a right to demand.'

'I am glad,' replied Dr. Truman, 'to hear you speak out so boldly, this is at once coming

to the point, and I doubt not, but that I shall enlighten your mind upon the subject of tithes. The observation which you have just made involves two things: the one is *the title* to tithes preferred by the church, and the other, is the claim which the state seems inclined to set up, to deprive her of them. Now the simple truth is, that the state has nothing whatever to do with them, and might with equal justice remove your landmark, or purloin your crop, as debar my receiving what you have just paid me.'

'Indeed!' rejoined Mr. Schoolbred, 'since the state in the first instance invested the church with power by endowing her with a tithe of the produce of the land, she retains the right to reclaim the same, or to apply it to other purposes.'

'That is a principle,' said the Rector, 'the fallacy of which, a child at school would instantly recognise. For one boy to make a gift to his play-fellow, and afterwards require the toy to be restored to him, under the plea that he had not alienated his right, would be a species of procedure which in a school of

English lads, would quickly receive its meet recompense: but in fact the state never did give tithes to the clergy, and therefore they have no pretensions whatever to alienate, much less to convert them from their sacred purposes. Tithes are as much the property of the church, as your estate is yours; nay, and I hesitate not to affirm, that a better title can be made out to them, than to any landed property in the kingdom. You must be aware that in the primitive ages of Christianity, there were no parochial divisions. But long before the invasion of the Conqueror brought our church into closer connection with Rome, the great Saxon landowners, whose extensive domains were so many independent territories, recognizing the policy of having their vassals trained in a faith which inculcated obedience, industry, patience, and contentment, and perhaps feeling a natural desire to retain always at hand what spiritual aid they could command, built churches upon their estates, and endowed them for the maintenance of a resident priest.

Thus originated the wise and admirable institution of tithes, whereby a tenth portion

of the produce of all parishes, which in those days were usually co-extensive with the estates of the patron, were rescued to the end of time, from the ordinary course of descent, the great lord merely retaining to himself, his heirs and assigns, the perpetual right of presentation to the benefices, whenever they became vacant. This they had a right to do; and thus the annual payment of tithes became as much the property of the appointed clergyman, as the ordinary rent of a farm paid by the occupier is the property of the landlord. Thus, again, you perceive that tithes were lawfully devoted to the support of the church, from the earliest establishment of Christianity in the country; and that from age to age, in the conveyance of landed property, there has been transferred from father to son, and from buyer and seller, not the whole produce of the soil, but *nine-tenths* of the produce, while the original gift remained entire, or has been commuted for a quantity of land equivalent to it. Hence no titles to property are older or better established: hence again, the dishonesty of those who wish to deprive the church of what I con-

ceive to be her inherent and undoubted property.'

'I can,' Mr. Schoolbred, after a pause, hesitatingly made answer, 'I can reconcile this to my mind under the Jewish dispensation; but it appears to me that in these days, tithes, like types and ceremonies, ought to be abolished.'

'And where,' asked Dr. Truman, 'do you find a command to that effect in Scripture? I know none. On the contrary, our Saviour would seem to have sanctioned the payment of tithes, when he said, "*Woe unto you, Scribes and Pharisees! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.*"'

'But, did not St. Paul,' demanded Mr. Schoolbred, 'preach without any remuneration to the Corinthians and Thessalonians?'

'That is rather in favour of tithes than otherwise,' replied the Rector, 'for the apostle expressly insists upon his '*right to have been burdensome,* as an apostle of Christ,' and

declares, '*I have robbed other churches, taking wages of them to do your service,*' but there can be no dispute about the labourer being worthy of his hire, for common justice concurs with Scripture to assure us of it.

'Again, how can the enforcement of the payment of tithes infer the least injustice or oppression, seeing that every person who succeeds to an estate, whether by inheritance or purchase, can only hold it on the implied condition, that the tithes be paid to the church. And whether it be lawful or otherwise for the church to receive tithes, at all events there can be no oppression in the proceeding, none in the world, because the purchaser of an estate will find a certain diminution in the price, in consequence of there being a tithe upon it. And the tenant will take care to adjust his rent accordingly; in truth, it is well known that those estates which are tithe-free, are let at considerably more in consequence, and had there been a tithe, it would not have made up the difference. And of course, Mr. Schoolbred, you are conscious, that the purchase-money which you paid for your property

in this neighbourhood, would have been much greater, had the land been tithe-free, and that by several hundreds of pounds; so that in point of fact, you may congratulate yourself on being every year several pounds in pocket, in consequence of the tithe, for which you have to thank my not enforcing by a twentieth part that which is my right.'

Mr. Schoolbred seemed somewhat struck, but presently again objected. 'The term benefice, in the feudal language, not merely signifies an emolument, but comprehends a duty, and I would ask, whether it was not the custom for the incumbent to support the poor, as well as uphold the church?'

'Undoubtedly it may have been,' replied the Rector, 'at the time when the minister of the parish received the full amount that was due to him, but now, as I have observed, he can count upon scarcely a twentieth part. The church has been plundered of its property to such an extent, and which property has never been restored, that the clergy in these latter days can scarce support themselves. Give us back that which, under divers pre-

tences, has been taken from us, and we will readily engage to relieve all from the burden of rates, whether for the poor or for the church. Instead of the clergy resorting to modes of oppression, in the exaction of their tithes, they themselves are the oppressed party, being not only vilified by the ignorant, and the necessitous poor who have nothing to lose, but have their motives impugned, and their legal rights invaded, by those, whose station in life, and opportunity of acquiring information, leave their conduct without any extenuation. Take, as a single instance to exemplify what we are discussing; the income of my rectory, which is scarcely £600. per annum, and out of which I have to assign an annual stipend of £100. to each of my curates, how could I, I ask you, support the poor and keep the church in proper repair, when already my indispensable outlay exceeds by hundreds of pounds my allotted means; nor is mine a solitary instance: the value of any Rectory or Vicarage in the land, would now-a-days be very inadequate to effect those charitable offices, and fulfil the purposes to which, when it was

entire, it was fully proportioned. But suppose tithe were to be done away with, the farmers would themselves be no gainers by the abolition; on the contrary, they would be eventually considered losers, for so soon as their existing leases were ended, the landlords would make a point of raising their rents, and thus saddle the cultivator with the payment of a sum, larger than that the parson was content with. You perhaps may have heard the answer made by the Devonshire farmer, upon its being intimated to him, that were tithes taken from the parsons, they would be given to the landlord, *Then*, said he, *I would rather they should bide as they be, for I can always deal better with the parson than I can with the landlord.*'

'That,' said Mr. Schoolbred, 'cannot be gainsaid.'

'But the question is narrowed to this solitary issue,' rejoined the Doctor, 'whether a church, so unexceptionable in its articles, so immaculate in its order, and so lovely in its rites, is to be upheld or not. If not, then by all means do away with tithes, and

take all emoluments, which appertain to the Establishment, for the not less insane than impious purpose of supporting Atheism, and Deism, and Socinianism, and all kinds of ism, but if on the other hand, the message of salvation, and the joyful tidings are to be proclaimed to the apostate sons of Adam; if the heart-cheering announcement is to be made known to all nations, and if we are to derive comfort and consolation from the vital truths with which the gospel teems, not only as respects this brief visionary scene, but those which centre in the brighter realities of eternity, then in God's name keep sacred the emoluments of the clergy, count it sacrilege to touch them, and be content and grateful that the Almighty has appointed so easy a way in which sinners can be directed to heaven.'

'Mistake me not for a moment,' said Mr. Schoolbred, 'I am not one of those who would with sacrilegious hand tear down our venerable churches to repair the roads, nor could I patiently endure that the religion in which I was born and bred, should be driven from the land; on the contrary, I would give

my whole heart and soul to avert the danger. I would lay down my life to assist, even in a small degree, in extending the knowledge of the Lord. Gracious heaven! should the time ever come when the future shall be disburthened of its fear, and mankind, deeming religion mummery, turn from their God like the Israelites of old, then, indeed, would the law be broken, and lose its force, sin drop its heinousness, and heaven and earth be set adrift from one another: conscience would be flung from her moorings, and life (if indeed existence it could be called) would go on just the same as if God had overlaid it with no rule, and required of it no account. Then would darkness overspread this lost earth; then would follow unmitigated sorrow, blighted hope, absent consolation, absolute misery, and utter despair.

'Feeling these truths so deeply as I do, believe me, at the peril of my life, I would uphold religion; and make every sacrifice to defend the clergy against the world, and, were it necessary, the last drop of blood in my veins should be spent, before I would permit aught

but respect and honour to wait upon the most respectable and the best educated of men. To speak plainly, I love my Saviour, my Bible, and my Church, but I entertain well-founded objections to the mode in which the generality of the clergy are remunerated. And really, if the dissenters have one advantage over us, it is in their superior regulations in this regard. I am quite satisfied, from what you, Dr. Truman, have adduced, that tithes belong by right to the clergy, but I can never allow, but that there is much room for reform on that head.'

'The latter part of what you have just observed,' returned the Doctor, 'I can very readily assent to. Tithes are assuredly a mode of collection peculiarly calculated to generate ill will, and therefore one which the church is at least as anxious to get rid of, as any body else. If tithe-payers would give up a quantity of land upon a fair valuation, in lieu of tithe, the result would be most advantageous to both parties, angry feelings would be allayed on all sides, and thus would clergymen be enabled to effect more good. But to your assertion, that the dissenters have the advantage of us

in the mode of paying their ministers, I must be allowed to demur. If the clergy, one and all, were simultaneously to surrender the tithe of which you so disapprove, and depend upon their congregations for, as it would prove, supplying the necessities of a bare subsistence, only those towns and villages would benefit by the preaching of the gospel, which could maintain a minister; the churches elsewhere would fall to decay, no educated man being miserable enough to accept the cure. Thus innumerable villages and hamlets would be left without any instruction at all. The lower classes, for the most part, would be ignorant of the essentials of religion. The opinions of all would be perilously shaken and unsettled; and deprived of their old teachers, generations would grow up in a state of doubt, and fall from doubt into disbelief. Thus would thousands upon thousands descend into eternity as they had lived, like beasts that perish, and that simply, because they were unable to accede to the terms of the minister. And it would be a natural consequence, that the living waters of life would be doled out in proportion to the

pay. Would not this furnish no light inducement for the most able preachers to direct their labors, not where the gospel was wanted the most, but where the harvest, in a pecuniary point of view, promised the greatest results. Again, the doctrines which the hired ministers would be obligated to promulgate, must necessarily be accommodated to the tastes and fancies of that part of their congregations which were the best payers. From hence would spring up behind the ceded barriers of the Establishment, a vile spawn of sectaries, who, distorting the texts, and warping the tenets of holy writ, would accommodate God's word to the crude, conceited, and even blasphemous opinions of certain of their congregations.

'The minister,—pastor no longer—would be under a strong temptation, looking to the wants of his family, to eclipse the rays of truth, and please, not his master, "which is in heaven," but his fellow creatures, upon whom he would feel himself entirely dependant. This humiliating remembrance would inevitably militate against his discharging his religious

duty with that freeness and fearlessness with which the gospel of Jesus Christ should ever be proclaimed. And the messenger of God, commissioned to call sinners to repentance, speaking no longer as one conscious of his high credentials, with authority and power, would find his ministry, to all the intents of vital religion, as ineffectual as it would be temporizing and heartless.

But this further evil would ensue. How many speculators would qualify themselves for orders, starting from behind their counters, and erecting buildings from the profits of their shops, for the purpose of distinguishing themselves, in the richest towns in the kingdom; and these tabernacles (consecrated or not as might happen) could not be supplied by the most judicious candidates, but by such as could make the speculation answer the best. Thus would the church of Christ be infested with a parcel of *money makers*, and the system reduced to one of pounds, shillings, and pence. We retain in our church, according to the opinions of many wise and devout men, somewhat too much of Catholic observances; but

at least, the arched roof, the cathedral state, the human voice, and all the powers of evangelic harmony, as yet combine to give a soul to duty, and sway the senses to salvation. But what plea can be urged in favour of an exhibition, which would be only the straining of every nerve to secure the dross of this world, not the treasures of the next. Religion would be made a cloak for avarice, and in effect be rendered odious, and all pretence to piety would soon be suspected. Recourse would be had to every species of excitement, in order to attract a congregation, and thus to obtain contributions. See how the system fails among the dissenters; the scanty stipend they dole out, I admit frequently to unqualified incumbents, must operate greatly to the decay of learning. Many of those whose high literary acquirements have been the result of years of application at considerable cost, find their services estimated at a lower rate than those of a menial domestic. I could name ministers, connected, by their talents and character, with the higher classes of society, who, owing to the meanness of those for whom they labour,

'waste' their lives 'by slow degrees,' in seclusion from the world, on a miserable pittance. I know of others unto whom the temptation has proved too strong, and who, by keeping pace in expence with their friends and associates more happily circumstanced, have prepared for themselves a load of trouble and anxiety, and many such have gradually sunk under the weight into an untimely grave. It is clear that this illiberality, so prevalent amongst those who volunteered to maintain their own pastors, is highly derogatory to their character; and if persevered in will indubitably tend to the degradation of the dissenters as a body, to the disparagement of learning and knowledge, and consequently inflict a serious injury on the cause of truth itself. And let me ask, what think you would be the issue, if this sort of optional largess *were* to become the universal and only system in the land. Would it not indeed be in the words of Tacitus —'eventu tristia?'

'My opinion,' replied Mr. Schoolbred, 'is, that we cannot form an accurate judgment on the principle, until it be universally tried.'

'But why,' rejoined the Rector, 'incur the risk of abolishing one system which answers so well, in order to establish another which might bear in its train irremediable vices? You must admit, that there would be a chance of voluntary contribution not proving so successful as they who recommend its adoption sanguinely anticipate; and let me ask, is religion so light a matter as to be left subject to chance? Are we to do away an unobjectionable system, through a vague *hope* that another may turn out more profitable, and perhaps give greater satisfaction, although the probability is of its engendering extreme disgust and discontent? Is religion a trivial thing, that it may be reduced to a mere speculation? Are we to incur the risk of losing souls for the sake of essaying a new fangled scheme, which however has been tried, and is tried every day, and in nine cases out of ten, is inoperative. Oh! no, Mr. Schoolbred, if any improvement could have been effected, or were any reform needful as respects the emoluments of the clergy, be assured the fact would not have escaped the vigilance of so many centuries; but men, for-

sooth, are wiser than of yore, and what our ancestors would have shrunk from desecrating by a touch, thousands in these latter days would not scruple to overthrow.'

'What you have just advanced,' said Mr. Schoolbred, 'has I confess a great effect upon my mind, and is certainly worthy of further consideration, but there remains yet one argument on my side, the force of which you can scarcely evade. I allude to the system of paying ministers voluntarily, advancing learning, and inducing industry on their parts, an incentive which would be wanting, were they secure of remuneration from a regular source, and at certain periods.'

'I hope,' interrupted the Rector, 'you do not mean to insinuate that there is any lack of energy and exertion in our ministers, because they receive their emoluments from appointed funds, for I am persuaded that there exists not a race of men more active and more strongly influenced by the desire of doing good, than the clergy of the Established Church. But my dear Sir, were ministers to use energy and activity, only for the sake of voluntary contri-

butions, these men would be unworthy of the name of Christian Divines, and it would be "*better for them that a mill-stone were hanged about their necks, and that they were drowned in the depths of the sea.*" Excuse me speaking so pointedly, but believe me I speak feelingly.'

'You greatly misapprehend me,' replied Mr. Schoolbred, 'I meant not to infer that energy and exertion should arise solely from a desire of augmenting the amount of the voluntary subscription, but that this being *one* of the objects in view, more systematic energy and exertion would be excited than a stipulated payment, flowing from some established fund, would be likely to occasion.'

'That but little modifies your former observation, returned the doctor, 'you have only substituted a part for the whole. You place voluntary donations as one of the objects, which the minister proposes to himself, when he calls into requisition his best energies. Now I will maintain that the zealous preacher of the Gospel can have no other end in view than the salvation of souls. And he whose energy and

exertion spring only from a love of lucre or of popularity, is as unfit for a minister of Jesus Christ, as a child to lead a large army to victory. I will grant you, and that readily, that any extraordinary zeal of the minister in discharging the duties of his holy office, tends to draw a large congregation, but unless the motive which impels his exertion and energy be the glory of God, they can never produce their desired effect. It takes little to excite the generality of people; and when men are once excited, where will they not go to have their ears tickled, while their hearts are far from being touched. Many attractions may cause a full church, but unless people attend the preaching of the Gospel with a proper feeling, how can they expect to derive spiritual consolation, and ensure the presence of the Saviour, who has promised "*to be amongst those who meet together in his name?*"

'I cannot controvert your argument,' said Mr. Schoolbred, 'the attempt would be idle to impugn it, nevertheless, as I promised you, I will give the subject my best consideration.'

'God grant,' replied the Rector, 'that it may have a happy result.'

Here Mr. Schoolbred took his leave, in a more thoughtful mood than on his entrance, and betook himself to the ordinary occupation of his farm.

THE ORPHANS.

THE ORPHANS.

Amongst the many virtues which distinguished Dr. Truman, that of charity, as we have already intimated, was not the least remarkable. He felt that the habitually interesting himself in the welfare of his fellow-creatures was the highest possible command promulged by infinite power, and the highest imaginable interest held out by infinite wisdom. On this conviction he acted. To the utmost of his ability he cherished worth wherever he found it, thus augmenting the great mass of individual happiness, and by condolence and sympathy he would alleviate the burden of individual wretchedness; and, to the extent of his means, considered it his bounden duty to relieve the indigence of his parishioners. His

purse was always open to their urgent wants, and at the head of every list of subscribers for the relief of sufferers was his name to be found. To the different hospitals and infirmaries did he lend his pecuniary aid, and he possessed such a method of exercising his charity, that his right hand hardly knew what his left hand did. His benevolence proceeded not from any principle of ostentatious display, but from a truly Christian spirit. As a proof of kind feeling, when at College he had formed an acquaintance with a man, almost if possible the counterpart of himself, this gentleman held a living but a few miles from Dr. Truman, consequently the same friendship and intimacy was observed between them as constituted much of their happiness when at the university. Mr. Blaclock had an only daughter, who long before she could estimate the real value of her loss, was deprived of her parents, by an infectious disease which carried them both off in the same week. Dr. Truman, out of respect for the memory of his friend, took the child into his own house, and she was indeed unto him as a daughter. The first words which she prat-

tled out were papa and mamma, and never were those endearing appellations more applicable, than to Dr. and Mrs. Truman from the mouth of Julia. They made no distinction between her and the rest of the children—the same masters directed her studies—the same colored cloths adorned her person, and the same kind hand was ever over her, as shielded those whom she was wont to style her sisters and brothers.

The personal and mental advantages which Julia Blaclock possessed were truly great. She was one of those dark beauties which arrest the attention of every beholder. And while her large dark eyes flashed with a kind of fire expressive of her heart, they bespoke mildness and amiability, her predominant characteristics. Her whole form and gait were eminently elegant, and she appeared altogether, as if more than ordinary care had been bestowed upon her by the Maker of us all, that she might surpass in beauty and loveliness the rest of her sex. The outward advantages which Julia possessed were not to be compared with those which she, with the assistance of

nature, had acquired from a close application to the different branches of female education. As a bud, when brought into a warm temperature, opens and displays the beauties of nature, exhaling those perfumes and fragrances which cause so much delight, so did the mind of Julia under the fostering care of Dr. and Mrs. Truman expand and develope those virtues and qualifications, which endeared her to all with whom she was connected. Naturally she was kind, generous, and feeling; quick in perception, and clever at every thing she undertook. In short she was one of those who seem born to excel, and often to surpass expectation. After accompanying the Miss Truman's in their morning visits to the poor, she would employ her time with music, drawing, and the other fine arts, accomplishments which render women such desirable and cheerful companions to soothe the cares and troubles to which men are naturally exposed. She indeed grew up the admiration of all who knew her, not only on account of her great beauty, but her mild and amiable disposition.

While the ladies were seated after their

breakfast, over their work, the conversation turned upon the different accomplishments which adorn the female character. Some considered the acquirement of one art to be superior to another while others differed in their opinion. Julia, who was a proficient both in music and drawing, gave the preference to the latter, while Miss Truman contended that music bore the palm.

'Is not music,' said Miss Truman, 'the charm of the soul? does it not cheer us in those hours of listlessness, when we need some kind of excitement to save us from the insidious encroachments of what, since the English language can furnish no word equally expressive, I must e'en call *ennui*. Oh! what power is there in music, it not only affects the ear, but it touches the heart, it braces the nerves and puts spirit through the whole frame. Drawing does none of these, drawing pleases the eye and that is all. But you must remember Moore's beautiful lines upon music.

'When through life unblest we rove,
Losing all that made life dear,
Should some notes, we us'd to love
In days of boyhood, meet our ear;

Oh! how welcome breathes the strain,
  Wakening thoughts that long have slept,
Kindling former smiles again,
  In faded eyes, that long have wept.

Like the gale, that sighs along
  Beds of oriental flow'rs,
Is the grateful breath of song,
  That once was heard in happier hours.
Fill'd with balm, the gale sighs on,
  Though the flowers have sunk in death:
So when pleasure's dream is gone,
  Its memory lives in music's breath!

Music! oh! how faint, how weak,
  Language fades before thy spell!
Why should feeling ever speak,
  When thou can'st breathe her soul so well?
Friendship's balmy words may feign,
  Love's are e'en more false than they;
Oh! 'tis only music's strain
  Can sweetly sooth, and not betray!'

'But I am surprised, dear Julia, to hear that you give the preference to drawing, enjoying, music, so much as you do.'

'I love music,' replied Julia, 'it is indeed as you say, the charm of the soul, but without limiting its powers, I must contend that drawing is the more useful and gratifying accomplishment. By the art of drawing, the most

beautiful landscape can be brought before us in a small compass; by the art of drawing, our long-lost friends breathe again, and are ever before us, and when the artist is no more, the performer lives in the performance, just like a sculptor who chips and hews the rude marble, till the cold stone grows animate beneath his promethean touch: not so I think in music, when the musician is gone, those tones which were admired for their sweetness or their beautiful touch,—those tones, which erst would waken a responsive chord on that sympathetic instrument, the human heart, which would stimulate the starting tear, and urge the plaintive sigh, vibrate no longer on the ear.'

'Nay,' rejoined Miss Truman, 'if he be a composer, does he not survive in his composition?'

'Only so long,' answered Julia, 'as fashion shall keep him alive; but a picture, the older it becomes, the more is its value enhanced. Situated as I am, I may be prejudiced in favour of drawing. For, alas! do I not owe to art all that I have ever seen of the dear authors of my being? Can you not conceive

then how invaluable those two portraits must be to me? Music indeed affects the feelings, but believe me, they,—Oh! they come home to the inmost soul of sensibility. Nor,' subjoined the excited girl, after a pause, 'Nor do I apprehend that I am a solitary instance, Oh!

> 'Blest be the art that can immortalize,
> The art that baffles time's tyrannic claim
> To quench it.'

as Cowper says.'

Here the feelings of the susceptible orphan were so overcome, that Miss Truman deemed it necessary to change their current, and proposed a walk to visit some of the neighbouring poor. In the parish which makes the *locale* of our story, were established, what are every day becoming more prevalent, Ladies' Visiting Societies: each set of ladies were confined to their respective district, within which they would take it by turns to administer relief to those who stood most in need of assistance. Thus, after the clergyman had applied that healing balm to the lacerated soul, which it were vain to seek from any other source, save

the consolations of religion, the ladies would step in, and supply those craving wants which press so hardly upon our fellow-creatures, who, sunk in the abject depths of penury, and wasted by disease, too often have not wherewith to procure sufficient, to save them from perishing through very inanition. The visitors of these societies made it a point never to countenance idleness. They knew that it is one of the mysterious ordinations of a kind providence, that every human being should derive his own subsistence by the sweat of his own brow, and therefore they limited the objects of relief to those poor creatures, whose activities, from age, or from disease, or, in short, from any disabling infirmities, have been destroyed. Especially would they have an eye to those worn-out and decrepid beings, who, in the last stage of human debility, hover on the verge of the grave, and whose sense of suffering can alone, in reality, be alleviated by the prospect of death, and of the life to come. Whether the tide of public prosperity ebb or flow, these poor wretches remain alike forlorn and stationary, and obscure. The swelling

waves of human vicissitude roll on unmarked over their heads, and agitate with no perceptible ruffle the stagnant abyss of their humble lives, like the sea-weed, still vital and afloat, though fixed and withering on the rock, in the profoundest depths of ocean, far, far beneath the influence of sunshine, or the desolation of storm, too low to sink, too fast to be ejected, till the hand of time plucks them by the roots, and casts them on the shore of eternity. To such like ministering angels would they lend their ear, hearkening to all their complaints, and endeavouring to soothe and satisfy them by encouragements, as well as by pecuniary aid. And who so well fitted for such an occupation as woman,—whose heart so soon to be melted into compassion as woman's! whose hand so ready and anxious to banish misery and hunger, from the cold hut of cheerless poverty, as that of woman's. Ah, she, the most feeling, the most sensible, the most amiable, and the greatest possessor of all virtues which adorn humanity, was indeed the last, but assuredly the best of nature's gifts.

Shortly after the ladies had left the Rectory,

a gentleman of the name of Harry Seymour waited upon Dr. Truman; the object of whose visit proved to be one of interest. Mr. Seymour was a man, who, at an early age, had succeeded to his father's large fortune. At the period we introduce him to the reader, he was six and twenty, and during the five years since he had been put into possession of his property, he had by his improvidence and prodigality greatly diminished it. While Harry was under the control of his parents, he was receiving a good education; but soon after their decease, he laid aside his studies, and abandoned himself to every description of folly and extravagance. For one year he sojourned at Oxford, but soon becoming tired and disgusted with the exacting discipline of his college, he quitted that seat of learning, to take up his abode where he might give full license to his passions, and partake, "*without circumscription and confine,*" of the unhallowed illusions of the world. Harry Seymour had long lived, as the phrase goeth, "*on the town,*" he had no fixed abode in London, his club-house was the place whither his letters

were addressed, but the gaming-house was the haunt where he was most likely to be found. In short, there were few localities noted for folly and vice in the metropolis, which did not '*prate of his whereabouts.*' It may excite surprise, that with all these disadvantages, Harry should be admitted into the best society. This was partly owing to the world remaining in ignorance of his manner of living, or at least as to the extent of his dissipation. Being respectably connected, and possessed of a large fortune, which however he had considerably lessened, boasting no ordinary personal advantages, he was commonly esteemed a promising and very fine young man. The ladies looked upon him with interest, the only feeling which he inspired in their bosoms, being that of pity. 'What a pity it is,' they would remark, 'that a man, endued with such agreeable qualities, should be so wild, and at the same time so delicate.' Little did they think, that the pallid countenance, the sunken eye, the care-worn brow, and the emaciated figure, were caused by debauch upon debauch of the lowest descrip-

tion. But even with rake stamped upon his physiognomy, he was an imposing personage, standing full six feet high, a physical pre-eminence, which the sex is extremely apt to overrate. He was well proportioned, and his handsome and manful look yet shone through the haggardness which he had fixed upon his countenance, by his own foolish courses. Besides the advantages which nature, with a liberal hand had lavished upon his person, he had acquired that elegant prevailing mein, that *maniere d'etre*, by the means of which he knew how to insinuate himself into any one's favour, who was not aware of the extent of his delinquencies. Many an anxious mother looked up to Harry in the fond hope that she was about to receive the proposal for her daughter's hand. Never would they patiently hear of his follies, averring that it was through jealousy that he was so traduced. They would indeed allow, that he might have his lapses like other young men in his '*unhoused free condition;*' but, said they, it would all be remedied when the *placens uxor* should sustain his better purposes, by the softening

sense and silken trammels of a virtuous home. How miserably did they deceive themselves! How could they surmise, how many were the victims whom he had seduced and brought to wretchedness, but maternal solicitude, kindled by hope, kept alive in them the earnest desire that Harry's first proposal of sincerity might be to them. No mean or ordinary person would do for Harry Seymour, he had fixed his affections upon one, the most beautiful of her sex, the most amiable, the most replete with fascination that nature, in her utmost prodigality, ever produced. Julia Blaclock, was the object of his love. But her fine and delicate mind could not reciprocate his attachment. Though on the one hand, she could appreciate his elegant manners, and esteem the few virtues which he still retained; on the other, she could not but abominate those follies and vices which were so conspicious to those, who had sufficient moral taste to discern them. Moreover their characters presented a striking contrast. Julia was quiet and domesticated—Harry gay and rakish, so that possessing such opposite qualities, they would seem very ill-

suited for each other's society. It was not for her qualifications and acquirements that Harry admired Miss Blaclock, but on account of her excessive beauty. He could not sufficiently restrain his ardour, to persuade himself that that must fade, but whenever the visible fascinations of any lady recommended her to the eyes of Harry, that moment his reason would leave him, and passion prevail over his discretion. Julia was no stranger to Harry Seymour. From children they had known each other, and the circumstances of their often meeting at parties in the neighbourhood, afforded him favourable opportunities of whispering into the ear of Julia, the secret desire of his soul; but upon our sensible and amiable heroine, all his blandishments were thrown away. She allowed that he might be a very agreeable companion for an evening, but she knew, that the companion for life required very different qualifications. She therefore gave him no encouragement, but constantly repelled his advances, telling him, that his addresses and pretty speeches in that quarter, were to no purpose, since he never should

prevail. Harry, ill satisfied with finding himself so thwarted, was determined to take the earliest opportunity of making proposals to her foster parent in due form, an expedient which he reckoned the most likely to accelerate an object, so dear to his heart. But he met with no better success with Dr. Truman, than he had done with Julia herself. Dr. Truman candidly declared to him, that a man who turned debauchery into a science, and centered all his regards upon ministering to a base passion, exclusive of every virtuous consideration, was very unfit to have consigned to his legal protection, a being, whom instead of making happy, he would indubitably render miserable. In vain did Harry implore and beseech, as often did the worthy rector refuse, and at last he assured Harry that he would sooner give his life into his hands, than sacrifice her, whom he had brought up with so much care and attention. Harry finding himself thus baffled on all sides, knew not whether to betake himself, or what to do; in vain did he try to smother his desires, but, like fire, they would only burst out the fiercer, which made him at

times almost mad. One day he would resolve to discontinue every thing on his part, which might occasion offence, and on the next would return to his old courses, and suffer his old habits to enchain him anew, so that in fact his vain struggles only rivited his thraldom. This went on for some time, until he brought himself to the brink of despair. In this state was he to be seen, more like a lunatic who had broken loose from some asylum with sufficient cunning to conceal himself from view, than one, who was in the enjoyment of his unrestrained liberty. And, oh ! the bitterness of his reflections. There was a time, when Harry Seymour might have looked up with confidence to the hand of Julia, but now, all hope of that happiness had fled, for he himself, by his own misguided and heedless conduct had chased it away. To what a state of things had he arrived ! The most holy passion, instead of constituting his happiness, was a curse upon his days. Instead of love yielding those pure joys and real comforts, which are to be derived from it, if well and judiciously placed, it only engendered misery and discontent. But he, in point of fact, knew nothing

of the tender passion, his mind was too degraded by his unhallowed pursuits, to allow any thing of the kind making an impression on him. He could feel indeed that there was a craving void in his heart, which required satisfying. The base and filthy lust, which he dignified by the name of love, differed as much from that pure and vestal fire, as the burning of a fever from the glow and heat of vitality. The unfortunate object, upon whom he might fix his attention, would very soon find herself desolate and degraded. Alas! Harry was one of those remorseless and unprincipled slaves, who, tainted with the jail distemper of contagious sensuality, corrupted themselves, and corrupting all about them, throughout all their history, seem only to leave the trail of the serpent whereby to track their footsteps, who ministering to their headlong passions, or, worse yet, their inordinate vanity, are their own pioneers through all that beautiful panorama of humanity, they help to darken and make desolate. They pass forward, like Sin preceding the shadow of Death, shedding her poisons, and distilling her influence, and preparing the

nectar she touches for mortality; the piercing retrospect of which ruin, it is almost piety to believe, will constitute their adequate and proper punishment. Such was Harry Seymour, and it was very difficult for the generality of the sex, to guard against this gay deceiver. But Julia was not framed in an ordinary mould. She was conscious that even if his affection was sincere, and his object honourable, she could never find in Harry, a man, like unto him, whose mental and bodily presence she had often conjured up in her refined imagination. She felt for his situation, nay, she could sympathise with sufferings her perfections had caused, and what more could be expected? The object of her happiness, she often affirmed, would be obtained, if she could only devote her time and attention upon those revered benefactors when old, who had bestowed such love and affection upon her,—if she could only repay in a small degree the kindness, which had been showered upon her to any branch of Dr. Truman's family, the fondest hope of her life would be realised to the fullest extent. When-

ever the subject of matrimony was mentioned to Julia, she invariably declared that she would never give herself up to it, until she had discharged that debt to her foster-parents, which nothing but the consecration of her whole life to their service, would enable her to do.

'Why should I,' she would say, 'change my situation, which is at present one of satisfaction and delight, for a state of things, which might bring with it the very opposite to these. Why should I entail upon myself possible miseries, in the place of substantial comforts, or change my bed of roses for one of thorns and briars. Oh, no, happy is the girl who, zoned in purity and peace, walks the green sod of earth with clear spirit and elastic step, looking for no greater luxuries than those which a bounteous providence hath already dispensed, and more happy she who is contented with them. A mind contented is always at rest, and by the alchemy of its own natural piety, can convert whatever happens, whether of weal or woe, into real and joyous satisfaction, but a discontented and troublesome spirit, who can bear it?'

With such thoughts as these ever uppermost in the mind of Julia, it was not in the nature of things for her to be otherwise than happy. She was one of those finely tempered beings who make happiness their study, and if any thing occurred which threatened to impede it, she knew from whence it came, and perceived that it was only a bitter to mix with the sweet, that the draught might be the more palatable. She believed with the Bard of Hope, that 'Fear and sorrow fan the fire of joy,' and could feel that God, who was the distributer of all good gifts, would often also send darkness, despair, and trouble, in order to try his creatures in the night of adversity, so that after triumphing with a serene joy, they might be the more grateful for his genial rays, when the sun of prosperity again bursts from his pavilion of gathered waters, and divideth the dense clouds of the morning. Such was the philosophy of Julia, but she was young, and her temperament was sanguine, and those strokes which sometimes stun us by their sudden infliction, had not yet assailed her. But never was being more finely framed to daff aside those arrows of outrageous fortune, which

sooner or later are the heritage of humanity. Religion was unto her a panoply of defence. The pious mind will ever discern in the blows of adversity, how acute soever their momentary agony, if not a prominent, at least a covert blessing, and where it sometimes fails to reconcile the mysterious dispensations of heaven, it will turn an eye of faith on those chastisements which may seem unmerited, remembering that the object of our merciful Father in taking from the Christian the world, is to give him himself, and that his ways concern the trappings and baubles of time, no farther than these might work out, in joy or sorrow, our everlasting happiness. In the words of Massillon, *La Religion est la fin de tous les disseins de Dieu sur la terre.*

Nevertheless, however inexperienced in the ways of this wrong world, Julia had formed a pretty correct estimate of the sinfulness and vanity of human repinings in the vast majority of cases. They are sinful, thought she, because they arraign the wisdom and goodness of an infinitely wise and good Being; and they are vain, because half the misfortunes which happen to men are of their own causing, and half

their miseries exist only in their own imagination, or are of their own creating.

Discontent brings with it a whole train of disorders, and thus the mind having lost its *point d'appui*, with nothing to hope, shrinks back upon itself, and becomes dissatisfied with every thing around it, and consequently miserable. The dark soil of hypochondriasis wherein bad passions germinate, is peculiarly unfavourable to that στόμαδίκαίον which even the humane heathen (Plutarch) esteemed essential to piety. On the other hand, the rationally cheerful man bears a charmed temperament, which is, or ought to be, not only the teeming parent of every virtue, but as a celebrated writer (Lord Shaftesbury) expresseth it, 'the best foundation for piety and true religion.' He mistakes the means for the end, who is disappointed because he cannot attain perfect felicity on this side of heaven. It is an attribute of the Creator, as incommunicable as perfect power, omniscience, or eternity. But a nearer approach may be made to that heavenly joy, which in its perfection, constitutes the necessity of an angel's

being, than is commonly supposed. Employment, and a rational occupation, with a grateful mind, are the grand secrets of temporal happiness. He who gave our nature, gave it to be perfected in this state of being. He willed at the same time the means of its perfection—active virtue. The mind being occupied has no opportunity to wander too far from itself, its attention is riveted to its pursuit, and thus by diligent application to its object, it experiences that delightful peace and equanimity which makes the whole creature glow with inward satisfaction at every variety of fortune. To this serenity had Julia brought her mind; she had discovered that the deepest and truest philosophy consisted in contentment, and that contentment, if not happiness, was the nearest approach to it permitted to man in this probationary state.

The position in which Julia was placed in relation to Harry Seymour, she felt to be truly distressing to her natural sensibility. To be beloved by a man must ever be a matter of grateful pride to any female, but the consciousness of not being able to return his passion,

however honourable, cannot but prove the source of sorrow to the sensitive heart of woman. Still Miss Blaclock could never weakly yield. Her disposition might have allowed her to have sacrificed herself, at some future period, had she thought she could have made Harry happy, but she knew too well, that were she at last to consent, ruin would be her lot, and eternal perdition his portion. She had sufficient sense to see through the illusions of first love, and penetrate the misery then only in the far perspective, with a light and painted veil thrown over its countenance. She felt that the removal of that veil would present to her hardships scarcely to be encountered, and woes hardly to be endured ; with this persuasion she took her stand, resisting every effort and entreaty so urgently made by Harry, who outwardly assumed the character of her constant and devoted lover. Not to be daunted by refusals, he had fixed his basiliskan eye upon his victim, and was determined to persevere in his base and villainous designs, even were death itself held out as the result and meet reward of the deed he meditated.

OCCASIONAL SERVICES.

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Upon Dr. Truman looking at his watch after one of his constitutional walks into the country, he found he had an hour to spare before his attendance was required at the church, to inter the body of a young female, who had met with a premature death under very distressing circumstances. Having so much time on his hands, he resolved to call upon Lady Smith, a fashionable personage with a large family, who resided not very far from the Rectory.

'Ah, Doctor,' said Lady Smith upon his entrance, 'I am happy to see you, it is a long time since I have had that pleasure.'

'I believe my Lady,' observed the Doctor, with a scarcely perceptible coldness of tone, 'that I was at my post but yesterday.' 'Ah,

Doctor,' returned Lady Smith,' 'you're too severe, but fashion is an exacting taskmaster, and often takes us from our duty. Nay, I am positive you shall not scold me upon that head, come, come, here are my daughters, don't look so serious, or you will frighten them. You cannot imagine how vastly they are improved in all their studies.' Here three beautiful children, with all that glow and grace so characteristic of the immature experience, but high mental culture of young females among the higher classes in England, like steps one above another, so many miniatures of their mamma, entered the room, 'Allow me to introduce my children to you, Doctor' said Lady Smith. 'This is Mary, though only sixteen years old, she is a perfect proficient on the piano-forte; her beautiful touch is the astonishment of us all, and every body allows that her songs are sung with exquisite taste. As for Christina, her execution upon the harp is wonderful. And little Nelly, (heads up my love!) succeeds so well in her drawings, that I anticipate great things from her: she too displays a decided taste in all kinds of fancy ornaments. In

dancing and waltzing, their master himself owned only the other day, he could take them no further. And it is not only in those accomplishments which you know are indispensable to young ladies of their fashion, that they excel; I assure you that they are also thoroughly well-informed. Yes, Sir, the cultivation of their minds has not been neglected. In a very short space of time, they will be mistresses of all the living, as well as the dead languages, some of which they speak, if possible, with more fluency than English. Spanish, Latin, Greek, are the objects of their studies; German they can read with ease, and pronounce French so well, you might mistake them for Frenchwomen. I have the very best masters for them, and hope soon that they will be such proficients, that should they travel in the different countries, they will be scarcely discovered as being foreigners.

'Don't you think,' asked the Rector, with a faint smile, 'that it is desirable for young people to be well grounded in one branch of study before they begin another. You will pardon me, but I often find young

ladies of the present day with a smattering of divers foreign languages, although they are far from speaking their own with correctness.'

'That may happen in other families,' replied Lady Smith, with some formality, 'but not amongst my daughters, believe me, they have long been very good grammarians. And their governess informs me that the different languages are so connected with one another, that they readily, as it were, suggest each other, so that only the same time is required to learn them all.'

'The Italian and the Spanish,' resumed the Doctor, 'bear a certain analogy to the French and Latin, but I can perceive no affinity between the others you have named. And even were it so, I cannot conceive, how it should only require the same diligence to attain to the perfection of a native in so many foreign languages, as to acquire a certain fluency in one; and I am wholly unable to comprehend how any young Lady, how great soever her talents, can attend to all at one and the same time.'

'It is according to the last new method,'

said Lady Smith, 'so is female education regulated nowadays, and it really seems to me an improvement upon the jogtrot system in vogue when we were children.'

'Upon my word,' replied the Rector, 'we seniors ought to go to school every year, did we care to keep pace with the novel theories attempted of late to be reduced to practice.'

The Doctor paused, but presently subjoined, 'How is it, Lady Smith, if I may be allowed to ask the question, that these young ladies have not sent in their names as candidates for Confirmation, the time is drawing near when the Bishop will visit us for the purpose.'

Lady Smith coloured, but almost immediately made answer, 'Oh! my girls have never yet been christened, I, having disapproved of Infant Baptism, intend when they come of age, that they should be regularly baptized in the literal meaning of the word, you understand me, not merely sprinkled, but dipped, immersed overhead.'

'May I be permitted to ask,' said the Doctor, 'upon what grounds you disapprove of Infant Baptism?'

'Because,' replied Lady Smith, 'I am inclined to believe that it is unscriptural, and being so, you cannot wonder at my not allowing my children to be baptized, since to conform herein were to do violence to my conscience.'

'Excuse me, my Lady,' replied the Rector, 'it is so far from being unscriptural, that it is according to the meaning and tenor of holy writ. If you will allow me the use of that beautiful bound book, which I presume is a Bible, I will endeavour to set you right upon the point wherein we differ. I will first read the 12th and 13th verses of the 17th chapter of Genesis, and you will there learn that it was as an express command of God for children to be circumcised, and we know that circumcision was a type of baptism. "And he that is eight days old shall be circumcised among you, every male child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money must needs be circumcised; and my covenant shall be in your flesh for an ever-

lasting covenant." Since then God commanded infants to be circumcised, which rite was a type of baptism, the inference in favour of infant baptism is not to be evaded.'

'If you can shew me,' said Lady Smith, 'that circumcision was a type of baptism, I must admit your argument would be allowable enough.'

'It was indeed a type of baptism,' replied the Rector. 'It was given to confirm the promise of a temporal blessing to the family of Abraham, whilst it served as a solemn pledge of those spiritual benefits which form the most essential part of the Abrahamic covenant. The mention of it, in the Old Testament, is associated with spiritual blessings: as, when it is said, "Circumcise the fore-skin of your heart." In the New Testament we find the unequivocal assertion of St. Paul, that circumcision was a sign and seal of the righteousness of faith, Abraham had while uncircumcised.—(Romans iv. 11.) This was the original design of the institution; and as such it served an important purpose during this primeval economy, for the encouragement of those who were

living in expectation of the coming Messiah. To them, and to all the faithful in subsequent periods of the church, during which it was in force, it was indeed an important type. It was a sign, it was a seal, and it was a sacrament of initiation into the covenant of promise.[1]

'Again, the Jews not only circumcised, but also baptized proselytes of the Gentiles, that were converted to their religion. And if they had male children, they were both circumcised and baptized; if females, they were only baptized. That this custom prevailed is notorious. And if it had been faulty, our Saviour would have at once forbidden it, but on the contrary, he said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Thus it appears that God is willing to receive infants into his favour, and hath by Jesus Christ declared them capable of that grace and glory which, on God's part, are promised in this baptismal covenant; whereby the sureties need not fear to make the stipulation on their part, since

[1] Wilson on Types.

they have God's own word, that there is no impediment in children to make them incapable of receiving that which he hath promised, and will surely perform.'[1] And again, our Saviour commanded his Apostles to "go and teach *all* nations, baptizing them in the name of the Father, the Son, and the Holy Ghost." We also find that whole households were baptized. In the 15th verse of the xvith chapter of the Acts, it is said, "And when she was baptized, and her *household*." Again, in the 33d verse of the same chapter, "And he took them the same hour of the night, and washed their stripes, and was baptized, he and *all* his, straightway." Now it is very unlikely that these households were without children. Again, we read in the 14th verse of the xviith chapter of the first epistle to the Corinthians, thus: "Else were your children unclean, but now they are holy." And to *make holy* was a common expression among the Jews for baptizing. Besides all this evidence, we have the testimony of the ecclesiastical writers of the next succeding ages of the apostles.

[1] Wheatly on Common Prayer.

'Justin Martyn, who lived forty years after St. John distinctly affirms baptism is in the room of circumcision.' Ireneus, nearly forty years subsequent, alludes to infants as 'by Christ born unto God.' Origin, fifty years later speaks of infant baptism as a known and undoubted practice. But Tertullian, who is placed about one hundred years after St. John, dissuades from early baptism (thus admitting the custom of it) until the age of reason, provided there be no apprehension of death. Augustin lived three hundred years after St. John, and he says, 'that he never heard of any Christians who taught any other doctrine than that infants are to be baptized. And Gregory Nazianzen stated, 'that if infants are out of all danger of dying, his own opinion is, that they should be baptized when about three years old.'[1] Thus, you perceive, that we can trace infant baptism as customary under the old dispensation, at the time of our Saviour, and likewise regularly from that epoch until the present day.'

'But do we not read,' asked Lady Smith,

[1] Hey's Lectures, Vol. iv. p. 279.

'of many adults having been baptized in the time of the Apostles?'

'Certainly,' replied the Doctor, 'but that fact cannot in the least affect my argument. Adults were baptized, and are so now, when the ceremony has been omitted, while they were children. But what we maintain is, that infant baptism is not repugnant to scripture. What a privilege and valuable blessing it is, that God has provided a way in which children born in sin can be reconciled to him, and be made members of Christ, and inheritors of his kingdom.'

'But, wherefore,' asked Lady Smith, 'should we depart from the original custom of complete immersion, and thus nullify the meaning of the word baptise?'

'We do not,' replied the doctor, 'refuse complete immersion whenever the party expresses a wish for it. But we consider the sprinkling to answer the same end. I will grant you that the word baptism implies both dipping and effusion, but baptism is only an external rite, representing an internal and spiritual action, and the divine grace is not

measured by the quantity of water used in the administration of it.'

'But by what authority,' said Lady Smith, 'has the church discontinued what appears to have been the original practice?'

'We have good reason,' replied the Doctor, 'for omitting complete immersion. Great danger to the child might immediately accrue from it, owing to our country being so much colder than the one in which dipping was originally practised. Looking back to original customs, there can be no doubt but that the primitive Christians received baptism by complete immersion, but we find the Jews were indifferent about the matter. And it is not to be supposed when any of them were baptized in haste, that water happened to be close at hand for immersion. When the jailor and his family were baptized by St. Paul, the same hour of the night that they were converted, we have every reason to conclude that the ceremony was performed by effusion only. We also read of prisoners being baptized; now it is very unlikely that there could have been water sufficient in their prisons for per-

forming a religious duty, where the common necessaries of life were scarcely provided. Again, when the three thousand persons were converted on the day of Pentecost, it is not to be supposed that they all received baptism by immersion; and we may reasonably infer, that water was brought into the apartment when Cornelius was baptised. But independent of all this, my Lady, the church is ready to dip the child, when it can well endure it, consequently, when the minister is prepared to perform the ceremony in the manner which the party shall deem obligatory, it is not just that any caviller should urge the not dipping and immersion as a plea for not having their children baptized at all.'

'I must allow,' replied Lady Smith, 'that that objection is entirely removed, if the priests be ready and willing to perform the ceremony whatever way the party should direct, but I cannot conceive what influence the application of the water without, can have upon the child within. From many causes, a grown-up person may be affected, and on that account principally, I am desirous to defer the baptism of my children.'

'We are taught,' said the Doctor, 'in our catechism, that baptism is an outward and visible sign of an inward and spiritual grace, and why should not, I ask, spiritual grace descend inwardly to a child, as well as to an adult? Why may not the death unto sin, and the new birth unto righteousness, be sown in the heart of the infant, that they may grow with his growth, and strengthen with his strength.'

'But then,' interrupted Lady Smith, 'it is required of persons who are baptized, to repent, and to have faith in the promises of God; how can any infant repent, seeing that it has not the faculty of reason.'

'In that case,' replied the Doctor, 'sureties, or what are commonly called godfathers and godmothers, are provided to promise for the child, that when he comes of age, he will perform all those things in his own person, which they have promised for him.

'Then great must be the responsibility,' said Lady Smith, 'of these sureties, if, upon them depends the conduct of the child up to a certain age.'

'Doubtless,' continued the Rector, 'the responsibility is great, but not so great as to exclude the necessity of proper persons coming forward for the occasion, for I consider that if the godfathers and godmothers have every reason to be satisfied that the natural parents are well disposed to perform their duty, they may safely leave it to their discretion; but if any doubt be entertained as to neglect on their parts, the child's natural guardians, with respect to the spiritual state of his soul, it becomes imperative upon sponsors to interpose.'

'I cannot,' said Lady Smith, 'but coincide in what you have advanced, and as we are upon the subject I should wish to know, if you hold that every child that is baptised goes to heaven, should he die before he becomes responsible for his own actions?'

'We believe him,' answered the Rector, 'to be regenerated or born again, or reconciled to God, and made meet to partake of his grace. We may therefore justly conclude, that God will receive him, should he die when an infant, into his eternal mansions; but if he

live until reason and conscience have dawned within, and religious instruction, which he is capable of comprehending, has been imparted to him, he undoubtedly becomes responsible for the sins which he commits, and no less than a more aged person has need to recover his faith, and to repent before he can be restored to God's favour, and to the privilege of salvation, through the atonement of Jesus Christ.'

'Then do you believe,' again asked Lady Smith, 'that every child who is not baptised, is excluded from heaven?'

'By no means,' replied the Doctor, we know that 'God's mercy is from everlasting to everlasting,' and upon that we humbly and charitably rely. I do not apprehend in the instance of the omission of baptism, that the sin of the parent will be visited upon the child.' But there remains another strong argument I have to urge in favour of Infant Baptism. Every one must allow, that children at their birth are affected with original sin, this is believed by almost every sect, whatever extravagant notions they may entertain with regard to other dogmas. In order then to

counteract the effects of the sin in which a child is born, baptism would appear indispensable. That, as the water without, cleanses the child in the first instance from the defilements of the womb, so when we are admitted into the church, we are baptized (whereby the Holy Ghost cleanses us from the pollutions of our sins, and renews us unto God) and become, so to speak, spiritual infants, entering into a new life and state of being, which before we had not. And besides, we should be satisfied, that there is no express command in Scripture to forbid infants being baptized, which there would have been had it not been God's will to have them brought to the font. And it can never be otherwise than a sublime spectacle, to bring a child contaminated with the effects of original sin, into the presence of the great Jehovah, to invoke his blessings upon it, to beseech him mercifully to look upon it, and sanctify it with the Holy Ghost, so that it may be admitted, after being delivered from the impending wrath of God, into the ark of Christ's Church.

'Then, Doctor,' inquired Lady Smith, 'do

you consider that all the effects of original sin are washed away by baptism.

'We hold, my Lady,' replied the Doctor, 'that the effects of original sin are so far done away, that at the time of baptism the child is regenerated, or born again, and made meet to partake of grace from on high, so that by being reconciled to God, his wrath is removed, and the child placed in that situation wherein he *may*, (although not necessarily *will*), be saved. But notwithstanding the privilege to which the child is admitted, the original stain, the old hankering after evil, and the liability of falling into temptation, still cling to his human nature, so that it requires the assistance of God's Holy Spirit, to enable him to work out his own salvation.

After what I have adduced, my Lady, I trust I shall have your two eldest daughters at the ensuing confirmation; they are quite old enough for themselves to understand the nature of baptism, and I hope before long to have the gratifying task of performing it. I doubt not, my lady, but your good sense will excuse the observation I am going to make; in fact the

situation I hold in this parish authorizes my taking that liberty. Provide first your children with spiritual food, and all things which have a minor import shall be added thereunto.'

Upon saying this the Rector rose to depart, and was much pleased to find from Lady Smith's manner that the result of his visit was likely to terminate as could be wished.

Being very nearly the time for the funeral, the Doctor proceeded towards the church, and in the distance he observed the melancholy procession drawing near. He hastened to meet it, and pronounced with an audible voice the sentences which commence the burial service. The most profound attention was apparent, and though there was an assembly of more than five hundred people, exclusive of children, the greatest silence prevailed, and the utmost decorum was observed. After they had taken their respective seats in the church, and the appointed psalm had been read, came the most impressive of all chapters, that is always read upon similar occasions. Many a tear fell from the faces of the congregation; some were affected by the remembrance of their having

attended the funerals of their lately deceased relatives; others by the consciousness that the service must soon be read over them; and others again, by a natural sympathy with the melancholy mourners around them, and the gloom which always prevails at such scenes. But many were most sensibly touched by the service itself, and the solemn manner in which it was performed. Dr. Truman always made a point of taking the greatest pains to give the occasional services their due effect, aware that many attended them who never entered a church for the purpose of hearing a sermon. He considered that by an impressive delivery of the service, he might tempt them to hear his preaching, and avoid a shock to the feelings of those who came for the purpose of burying their relatives. During the ceremony, he noticed a young man apart from the congregation, who seemed much more affected than even the mourners themselves. He sat in a pew by himself, and at times his sobs were so loud as to excite the attention of those around him. When the procession moved with solemn step towards the grave, the same person was

seen in the crowd making his way toward the coffin, as if to take another and last look at the shroud, which held the remains of one who had been the dearest to his heart. When they were on the verge of the grave, the same individual was remarked resting over a tombstone, and shedding those tears of sorrow and regret, which only flow under distressing and trying circumstances. On the conclusion of the service, Dr. Truman returned to the vestry, and was followed by a person, who came to give the correct name of the deceased, and to see that it was properly registered. When this was finished, the stranger turned to Dr. Truman and said, 'I have witnessed many funerals, but I cannot remember having attended one which produced such an effect upon my mind, as that awful ceremony we have just solemnized with our tears. I cannot do otherwise than express my approbation of the whole ritual observance. The service itself—the manner in which it was performed—the silence and decorum that prevailed, must have struck the most careless observer. Before to-day, I always considered the service appointed by

the Church of England to be read over the dead, to be *mummery*, but I must acknowledge this day, I have been staggered. I know not why I should trouble you with this avowal; I may be detaining you, from some other occupation of more moment.'

'Not so, sir,' replied the Rector, 'I assure you, I am only happy to find that the service has had so good an effect. And if there be any thing in it which you find hard to reconcile, I shall be most willing to talk to you upon the subject.'

'I am exceedingly obliged to you, sir,' answered the stranger, 'this is indeed more than I had any right to expect, however, I will venture to propose one question. Does not the church express a *certainty* that all, over whom the service is read will, indiscriminately go to heaven, when she says '*in sure and certain hope of the resurrection to eternal life?*' and again, when she prays that '*we may rest in him, as our hope is, this our brother doth.*'

'The church,' replied the Rector, 'does not express any certainty whatever of all those ascending to heaven who have her service read

over them—far from it; she entertains a charitable hope, but nothing more; she means not to express a sure and certain hope that the body committed to the earth shall arise and enter heaven without being judged—she only expresses a certainty of the resurrection. And with respect to the sentence, '*in sure and certain hope of the resurrection to eternal life.*' it is not thence to be inferred that every person over whom the service is read shall have eternal life, else the church would be guilty of holding doctrines contrary to scripture. But if you go through the sentence, 'In sure and certain hope of the resurrection (not *a* resurrection, observe, but *the* resurrection) *through* our Lord Jesus Christ,' the meaning plainly is, that all those who have had faith in our Lord Jesus Christ may entertain a certain hope of the resurrection to eternal life. That this is the correct construction, we may conclude from the sentence, which immediately follows: "I heard a voice from heaven, saying unto me, Write, from henceforth blessed are the dead *which die in the Lord,*"—not all the dead, but only those who die in the Lord.'

'There appears another objection,' said the stranger, 'that the church, in opposition to the most eminent reformers, still continues to pray for the dead, a practice which has been found so lucrative to the Roman Catholic Church; for in her funeral service she undoubtedly prays that we, together with all those that are departed in the true faith of God's holy name, may have 'our perfect consummation and bliss in eternal and everlasting glory.'

'Well,' said the rector immediately, 'this is agreeable to the practice of the Christian church in the earliest times, and surely there can be no impiety in the expression of such sentiments (no where forbidden in the word of God.) It may tend to exalt and purify the hearts of the living, even if the benefit thence arising to the dead be questionable. And if we are commanded by our Lord, to pray that God's kingdom may come, why should we not pray that the consummation here referred to, may take place? But whatever the effect of this prayer may be, yet do we by it, manifest *that* charity, which we owe to all those who are fellow-servants with us in Christ.'

'But are we not left to infer,' again demanded the stranger, 'from the prayer itself, that all those who have it read over them *will* have their perfect consummation and bliss?'

'No!' replied the Doctor, 'We do not, nor can we ensure that the dead, in consequence of the prayer being uttered, *will* have their *perfect consummation and bliss*, but that they *may* have it, that *we with them and they with us*, may be made perfect together, both in body and soul, in God's eternal kingdom.'

'But if the soul after its separation from the body,' objected the stranger, 'goes to bliss or to misery, why need we pray for that which is irrevocable?'

'A soul,' replied the Rector, 'may be in joy and felicity, but not in such a degree that it cannot be enhanced, and therefore we beseech God that he will vouchsafe it *a full and perfect consummation of bliss both in body and soul*, you mark me, both in body and soul, *in his eternal kingdom of glory*. So that you perceive we pray not only that the soul, but that the soul, together with the body, may be happy; and why should we not pray for that,

seeing that it will not take place till some future day, so that our prayers are not necessarily in vain, were they only for that purpose.'

'I am perfectly satisfied,' returned the stranger, 'with your explanation, and I shall ever consider myself fortunate in having embraced this opportunity of opening my heart upon the subject; should any further doubts suggest themselves, I am sure I may rely upon your kindness and ability to remove them.'

'At any time,' replied the Rector, 'should you find the clouds of unbelief darken the walk of your soul, you may reckon upon my best counsel and assistance, to pierce, and scatter, and dissolve them, till not a single rack be left to obscure the face of heaven.'

The stranger hereupon made his obeisance, and having left the vestry, the Doctor shortly returned to the rectory, where he joined his family at dinner, and afterwards engaged in the usual occupations and amusements which employed their time during the evening. While he was thus fulfilling the recommendation of Horace, *decipere in loco*, a loud knock at the door, followed by a hasty ring of the

bell, startled their attention. The Doctor apprehended something had happened which required immediate assistance, and he did not err. Dr. Truman was requested to attend the bed-side of an aged gentleman, residing in the town, who, to all appearance, lay at the point of death. The worthy Rector obeyed the summons immediately. On entering the house he was met, we cannot say welcomed, by an aged female, who, bathed in tears, and wringing her hands, seemed to be enduring the greatest possible distress. Near her were two other females, considerably younger, participating in her misery.

And well at that moment might the excess of their grief overwhelm them. There lay the husband and the father writhing in convulsions at the horrible death which impended. On that bed, at the threshold of eternity, whereon '*shadows, clouds, and darkness rest,*' lay extended the hardened sinner, whose almost lifeless trunk seemed to invite the outrage of the worm. There might be discerned, in all their horrors, the workings of a guilty conscience, the gnawings of the worm that dieth not,—there might be heard the deep-drawn

groan, uprising from the heaving breast; there the appalled spectator might perceive haggardness sitting scowling upon the forehead, and recognize the remorse and inward bitterness which were lodged in the furrows of an emaciated and indented countenance. And what did these lineaments betoken? a mind haunted by the horror of a deeply-seared conscience, startled every instant by the involuntary and sudden recollection of deeds basely perpetrated, and crimes foully and cruelly committed. The actions, the thoughts, the omissions and commissions of a life, uprose in all their portentous significancy before his imagination, and in the visions of the night, by the alchemy of a distempered conscience, the wretched criminal would live anew the hours long since elapsed, hours replete with horror, and pregnant with remorse. Deeds, which might make the blood curdle but to think of, would the dying man, despite himself, be forced to re-enact. All this and more, and worse, were depicted in the countenance of the stricken dreamer. Most gladly would that aged sinner have compounded for annihilation; most gladly

would he have eased his mind, appeased his apprehension, and applied the assuasive opiate to his conscience, that he was only the child of the dust, and brother of the worm. But no, all endeavours to delude himself were of no avail. Already the dread presentiment of the last day was made manifest to his distracted sight, already he apprehended the appearing before the bar of God, "to give an account of the deeds done in the body."

As soon as the Rector was introduced to the bed-side of this wretched object, and the glared eye of the dying man rested on the minister of Jesus Christ, he stretched his hand to that which appeared to offer the semblance of hope, as a wrecked and exhausted mariner will snatch at the slightest piece of floating timber, to save him from the gaping waves.

'Ah, Sir,' he exclaimed, 'behold a sinner, the greatest of sinners.'

'For whom,' instantly rejoined the Rector, 'the Saviour lived and died. But what is your complaint? What does the doctor say to you?'

'Ah, Sir, my complaint lies far beyond the aid of medicine, or skill of surgery, to heal.'

'But still,' replied the Rector, with an impressive voice, 'not beyond God's.'

'I have,' resumed the sick man, 'such a load of sin, such a body of guilt, that my burden is more than I can bear. There is not a crime with which I have not been familiar, nor sin under heaven, in which I have not been a partaker. And what has it all come to? What,' reiterated the wretched sufferer, in an access of mental agony, 'has it all come to? Oh, Sir, I am suffering most acutely.'

'God grant,' replied the Rector, 'that you may only suffer in this world. Your case is dangerous, but not hopeless.'

Here the eyes of the sick man lighted up, as they met those of the Rector, and an anxious hope evidently flickered in his bosom, which seemed to inspire him with a little confidence.

'Do you repose trust in your Saviour?' asked the Rector.

'None,' replied the old man, 'I know nothing of him, and why should he bear me in remembrance. And yet, oh my God, at this my hour of dissolution, I feel from the bottom

of my soul, that I am in want of him, but the thought comes too late, I am lost—lost.

'You must know your Bible,' interrogated the Rector.

At this, his whole frame heaved beneath the impulse of the spirit within, which seemed struggling for release; he shook, and his contortions might suggest the idea of some strong *athletes* contending in his bosom; it was as it were, the contest of life and death for mastery. What did these denotements signify? The extreme agony of conscience!

Mr. Soams, for this was his name, had been the author of many wicked, blasphemous publications, which not only denied the Saviour, but even, so to speak, crucified him anew in every possible way. His knowledge of the Bible he had converted into a suicidal sword with which to cut himself off, as he drew his last convulsive breath, from every anticipation of happiness. He had himself conjured up that dark curtain which shrouded the horizon of futurity.

When he had in some measure recovered from the sudden shock produced by the inquiry of the Rector, he made answer—

'I am well acquainted with my Bible.'

'Therein,' said the Rector, 'you find the words of eternal life. I will read you a few passages, and see if we cannot thence derive some little comfort, which will, I trust, relieve and give you rest.' The worthy man then read part of the 15th chapter of St. Luke, which contained the history of the prodigal son, who after having wandered far and wide, at length returned, and was welcomed with open arms by a merciful Father. When the Rector had finished reading as far as suited his purpose, he closed the book, and begged the sick man to inform him, whether he could not discern aught there applicable to his situation.

'No,' returned the other, 'I dare not even hope for so great a mercy, I am a sinner, and only that terrible truth I know and feel.'

'Such ever,' returned the Rector, 'must be the inition of true repentance, it is the first round on the ladder, it is the stepping-stone to holiness.'

'Alas!' cried the sick man, 'how can I be holy, seeing that I am at the point of death.'

'You may not,' answered the Rector, 'sur-

vive to be practically holy, nevertheless upon confessing your guilt before God, and praying him to assist you, and to pour down his holy Spirit to enable you to put your trust in the Saviour, you may yet set your soul free from the clinging interests of time, and depart a sincere and contrite Christian into eternity. Remember, king David committed the greatest sins against God, but upon reflection he was struck with remorse and repented of his iniquity, and God graciously accepted his repentance, because he was sincere. St. Peter also, after denying his Lord and Master, went out and wept bitterly, and God was pleased at his tears, and he became a true and devout disciple of his Master. Look again how the Saviour pardoned the thief upon the cross at the last hour, a man stained with every crime, and the greatest of sinners; but he trusted in Christ, he believed in the divinity of the crucified; and our Lord assured him that he should be with him that day in Paradise. But let us recur to what I have just read to you. Put yourself in the situation of a man, who has wandered far and wide from his father's house, that is from

the house of God, for God is meant as the parent represented in the parable. According to your own confession you have sinned against your father, and are no more worthy to be called his son; arise then and go to him, and say unto him, that you are a sinner, that you are unworthy of his notice, but pray unto him graciously to look upon you, and to have mercy upon you, for his dear son's sake, and then see if he do not, like the Father in the parable, receive his returning son with open arms, forgiving him all that he has done amiss, and, should he live, granting him grace whereby to withstand the temptations and snares of a wicked world. Remember what is impossible with man is not so with God. Remember that "the Son of Man came to seek and to save that which was lost; that whosoever believeth in him should not perish, but have eternal life." "If we take the yoke of Christ upon us, we shall find rest unto our souls; for his yoke is easy, and his burden light." "God hath loved us, and hath given us everlasting consolation, and good hope through grace; which hope we have, as an anchor of the soul, both sure and

stedfast." "God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and made us sit together in heavenly places in Christ Jesus?" The Lord will strengthen the believer upon the bed of languishing, he will make all his bed in his sickness." "The Lord is plenteous and rich in mercy; the Lord is very pitiful and of tender mercy." "The mercy of the Lord is everlasting; and his compassions fail not." "The Lord is long-suffering, full of compassion, slow to anger, not willing that any should perish, but that all should come to repentance." "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." "Come unto me, all ye that labour, and are heavy-laden, and I will give you rest."

When the Rector had pronounced these texts, he perceived that the old man appeared calmer; so much so, that he had every reason to hope that a considerable change for the

better had taken place. He then affectionately took him by the hand, and asked whether he would like to join with him in prayer, to which application the sick man immediately assented. Hereupon the Rector drew a prayer book from his pocket, and offered up to God one or two of those prayers, which appeared to him most applicable. Then taking the sick man again by the hand, he promised that he would come and see him the following day; the poor fellow returned the grasp as well as his weakness permitted him, and then burst, in the attempt to say something, in a large flood of tears. When the Rector was satisfied that nothing serious was likely to happen, he left him, after having again promised to repeat his visit.

Dr. Truman, as may be supposed, was greatly affected at what he had just witnessed, nevertheless he was truly gratified to find that he had been the humble instrument in the hands of God, of conveying balm to the bosom of one, who stood in such absolute need of consolation. Such scenes as that which we have detailed above, were of no uncommon

occurrence with the Rector; often was he called upon by the expiring sinner to impart instant peace, and lull the conscience to serenity; often did the awakened sinner appeal to him in the time of danger, as if he possessed powers of miraculous efficacy to ensure salvation to the benighted soul; to this task he was of course incompetent, but he seldom failed to inspire the departing spirit with that consolation and hope, which is only to be sought, and can only be derived, from the gospel of Jesus Christ. At no time was he more strongly impressed with the advantage inseparable from leading a life of holiness, (which expression includes the performance of all things required to make our calling and election sure,) than in the trying moments of the soul and body's separation; then was the time which told the tale of sorrow and remorse, or of joy and satisfaction.

When Dr. Truman was making his way back to the Rectory, revolving in his mind what had just taken place, his attention was suddenly arrested by the appearance of a person in the church-yard; it was not dark, for

the moon had just arisen, so that there was sufficient light to convince the Rector that he was not mistaken. Through the church-yard there ran a path which led to the main street, from a very long back lane, which the Doctor had just traversed. As the person whom the Rector descried, loitered remote from the path in question, he concluded that he could not be after any good. The Rector further inferred, that he might be disinterring the corpse which he had buried that day, and therefore he directed his steps towards the individual, with all possible haste. As he approached, he could distinctly catch deep groans and sighs, as if some one was in distress; whereupon he quickened his pace, until having come within a few yards of the object, he hailed him. 'Who are you?' he demanded, 'and what are you doing at this late hour?' There was no answer, and as the individual accosted seemed to be gliding away, with a view to conceal himself among the tomb-stones, the Doctor straitway went up to him, and pressed the same questions upon him. It was only at the repeated instances of the worthy Rector, that the unknown made answer.

'I am the keeper of the murdered, consequently the child of sorrow; if you wish to do a fellow-mortal service in this sad hour,'—then abruptly breaking off, he ran wildly to the grave where the young female had been buried, and began to tear up the earth with his hands, as if what he had said had reminded him of all his woe, and made him for the time completely insane.

'Tell me,' he presently exclaimed, 'I conjure you, tell me, can this dead body live? and pause ere you speak, for on your answer depends my future happiness—happiness, alas! I fear it is too far from me.'

'My dear Sir,' said the Rector, 'compose yourself. Let us, at once, retire from this solitary spot. The very being here is sufficient to render you unhappy.'

Hereupon the Rector, with an admirable mixture of force and persuasion, took the young man, and led him, half by force and half by entreaty, from the church-yard. By this time, having a little composed himself, he said, 'I perceive, Sir, that you are the clergyman who performed the service upon this late

melancholy occasion. Only satisfy my mind, will that beautiful piece of earth, yet safe from the outrage of the tomb, be ever reanimated. Tell me, can that fine and exquisite frame, which you have this day consigned to the last receptacle of mouldering mortality—can it rise? Can the vital spark ever again resume its ashes? The misery in which you found me has arisen entirely from a disbelief of the resurrection. Oh, could I once persuade myself of the truth of that doctrine, I should, I am sure, be more reconciled to my privation.

'Do you doubt the possibility of it,' asked the Rector.

'I do, I do,' answered the young man,' and therefore the certainty.'

Here again the unknown gave himself up to the most poignant grief, and such was his paroxysm, that it required the nicest management of the Rector to recompose him. Being moonlight, the Doctor proposed a walk, in hopes of administering that consolation which he considered himself able to bestow, and of which the young man stood so much in need. He embraced the Doctor's proposition with

apparent delight, and proceeded to accompany him on his way.

'If,' said the Rector as they walked along, 'the proving the certainty of the resurrection would be any ease to your mind,—which I can readily believe,—I have no hesitation in saying, that I can do it satisfactorily, provided you are open to conviction, but if stubborn prejudice, and what is harder'—Here the youthful stranger interposed—'I am ready to grasp at any thing like hope. I know not how, but I have imbibed the horrible idea of there being no resurrection after this brief and feverish life, and you will scarcely wonder that of all men I am the most miserable.'

'But how came you,' inquired the Rector, half upbraiding, but in a most soothing tone of voice, 'how came you to allow yourself to doubt the truth of the resurrection, seeing that it is so explicitly laid down in Scripture, as a part of our faith. You must admit that our rising again involves no impossibility, for it is God who raises, unto whom every thing is possible, otherwise he would not be what we all admit him to be, all-powerful; and if God

could make man in the first instance out of the dust of the earth, a fact wherein the curious sceptic finds no loophole for a doubt, it calls for no uncommon faith to suppose that he can, with like ease, recombine his human elements out of decomposition itself. If he can make the warm summer to necessarily succeed the cold winter, and the cold winter to rise out of the warm summer; if he can make the clear day the natural sequence of the dark night, and the day to decline again into darkness; if he can set the glorious luminary to rule by day, and the moon in her lucid softness to rule by night; if he can put a bound to the mighty ocean, and hold "the winds in his fists," if he can create a world and *all that it inherits*, and every inanimate and animate thing therein, out of nothing, can we be at any loss to conceive the *possibility* that our bodies, the clay that we carry about with us, after being coffined and lowered and scattered peradventure to unknown lands, in separate particles, shall be again collected and remoulded into what they once were,—forms of matter, instinct with vitality and volition. Surely in this you can descry no

impossibility, nor indeed is there any improbability: for if the soul be immortal, the body was created to be a companion for the soul, and it follows that it must rise after death, and fulfil the ultimate object of its Creator. Again, if there be rewards in the next world, it follows that the body must revive, in order to receive its recompense, since in this state of being none is awarded. Our bodies, being capable of good and evil, are consequently amenable to reward and punishment; we have to give an account of the deeds done in the flesh, therefore it would seem indispensable that the body should arise; but I take it, no stronger proof, exclusive of the unimpeachable testimony of holy writ, can be brought home to a man's mind, of the certainty of a resurrection, than that which his own conscience supplies;—the disagreeable feeling excited by the committal of a bad action, induces a dread more or less strong, that that action must hereafter be judged. Again, from the course of material and immaterial things, wherever they are known to us, we are left to infer the probability of a resurrection. All analogy is in favour

of it. The animal and the vegetable worlds are in everlasting correspondence. A regenerative principle is carrying on for ever, which makes vegetation support life, and life administer back again to vegetation, extracting from the sepulchral womb of earth its sterile quality, and out of the very corruption of vitality presenting the seeds of renovation, perpetually revivifying the system of creation, and reproducing, from materials continually overworn, the countless generations of mortality. Death itself propagates to succession; in the words of Massillon, '*Les morts et les vivants se succedent et se remplacent continuellement.*' The seed which is buried in the ground, and which in time actually decays, will afterwards, through the very precipitation of mortality, spring up and become alive. The day is buried in night, and gradually rises into morning—the winter is buried in spring, and out of the spring rises the summer—the plants and flowers revive, and grow, and bloom; the buds rise out of the stalk, and from the buds the leaves; and, in short, the whole face of nature presents a continual resurrection, NOT NEW

THINGS UPON IT, BUT NEW THINGS RISING OUT OF THE DECOMPOSITION OF THE OLD. And can we imagine that God will raise all these things to newness of life, and not raise man? Will he restore all things to man, and not man to himself? The case can admit of no *improbability*, and certainly no *impossibility*, and therefore we may conclude that it is absolutely *certain*. But let me turn your attention to several passages in the Old and in the New Testament. Daniel tells us, that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The words of Job are very expressive: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." And if we turn to the New Testament, we shall find many revelations of a resurrection. Our Saviour tells us, that when we make a feast, we should call the poor, and that for so doing, we "shall be recompensed at the resurrection of the just." See how Christ refuted the

Sadducees, and confirmed the doctrine of a resurrection. "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living." This argument silenced the Sadducees, and astonished the multitude. And St. Paul thus argues, in that most beautiful chapter which you heard read to-day. "If the dead rise not, then is Christ not raised, and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." And thus does he go on, in the most moving strains of sacred eloquence, not only to shew *the possibility*, but *the certainty* of the resurrection. And whilst upon this subject, I must not forget to remind you, that under the law three persons were actually raised from the dead; and we have three to equal them under the gospel. In the Old Testament, we find that God heard the voice of Elijah for the dead

child of the widow of Sarepta, "and the soul of the child came into him again, and he revived." We also read of Elisha raising the child of the Shunamite from death. Again, when they were burying a dead man "they cast the man into the sepulchre of Elisha, and when the dead man was let down and touched the bones of Elisha, he revived and stood on his feet." In the New Testament we read, that when the daughter of Jairus was dead, Christ said unto her, "'Talitha cumi,' damsel arise, and her spirit came again, and straightway the damsel arose." Again, when he drew nigh to the gate of Nain, there was a dead man carried out, and he came nigh and touched the bier, and said, "Young man, I say unto thee arise, and he that was dead, sat up, and began to speak." Again, when Lazarus had been dead four days, Jesus cried with a loud voice, "'Lazarus, come forth,' and he that was dead came forth."

But whatever presumption, almost amounting to certainty, the above instances afford of a resurrection, they contain neither the only nor the greatest scriptural proof of that stupen-

dous truth. Christ the Saviour died, and Christ the Saviour rose, he emerged from the dark tomb, spoiled death of his sceptre, and carried the keys of his prison-house in triumph to heaven. His resurrection is an earnest of our own. He has assured us that "because he lives, we shall live also." He is the *head*, believers are his *members*, and therefore shall have communion with him in his life. But we have yet another Scriptural proof of the resurrection. We are told that at the time of our Lord's death, many of the saints arose and appeared unto many. Oh, how great must have been the awe and amazement of the spectators, when they saw the graves open, and bodies emerge from them. Here, perhaps, was to be seen the venerable figure of some aged patriarch, or the antique visage of some antediluvian, gradually lighting up into existence, and throwing off the folds and wrappings of the embalmer. Here, perhaps, was recognized the beloved form of some cherished child or parent, whose hallowed earth was still moist with the tears of the unhappy mourners. Those who were alive in

those days, and saw the grave deprived of its sting, and the prison-doors fly open, and the long-slumbering captives set free, must have been inspired with an awe and dread, feelings which could not fail to shortly subside in holy reverence and obedience to the great God of the universe. Oh, Sir, be sure that the resurrection of the body is infallibly *certain*, and that all the graves shall give up the dead that are contained in them. The scattered particles shall be collected, and again formed into shape and symmetry. The bones shall come together, the sinews renit, and the flesh and the skin shall cover them. The body shall revivify, doubtless it shall breathe and live. Yes, the object of your affections, whom you have committed to so cold a bed, and upon whom you have poured down so many tears of regret, shall put on life again, the clay-cold skin shall be warm, the rigid limb move, the dormant pulse beat, the pallid lip quiver, the tongue grow vocal, the livid cheek welcome the tint of health, the fallen jaw, the pinched nostrils, the fixed staring eye, shall all be once more animated. In all and each, the

functions of life shall be renewed. Those who breathed before, and those who passed their pilgrimage on earth after the flood, shall at the same time arise, at the blow of the last trump, "for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Marvel not then at this, for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation."'

While the Doctor, with the utmost earnestness was endeavouring to demonstrate the certainty of the resurrection, the young man seemed to hang upon every syllable with the most anxious attention, though at times he could not prevent his inward emotion from breaking out into audible distress.

The arguments of the Doctor had produced their natural effect upon his conviction, and he felt almost persuaded to believe in the life to come. But alas! errors of opinion, early imbibed, adapted to and falling in with peculiar modes of thought, and rooted by the obli-

quities of education, are not to be eradicated on the sudden. They are in their very nature chronic, and require, not merely an effort of the will, but devout study, and above all, earnest supplication to the throne of grace, for their correction.

The unknown having expressed his heartfelt thanks for the Doctor's extreme kindness to a stranger, intimated his desire to be left to the indulgence of his reflections. 'But before we part,' said the Rector, 'I should wish to learn the cause of this great anguish of mind. I presume that your affections were set upon this young female, and that you have been deprived of her, no doubt for some good purpose, at a time when you least apprehended, and when you could least bear, the infliction; but the same being who took her from you at this sad hour, can, and will, at your intreaty, through the merits of his Son, vouchsafe you other blessings.'

'The being,' answered the young man, with emotion, 'who deprived me of Matilda, and Matilda of life, was a villain who can ill bestow aught in compensation for his guilty crimes; he—he was a murderer.'

'What!' exclaimed the Rector with astonishment, 'Has the tabernacle of life been broken into by foul means? Have I, in ignorance, been interring some innocent victim of the crimes of man? Pray, Sir, relieve my mind from this state of incertitude, by explaining the whole of this mysterious affair.'

'No, Reverend Sir,' responded the young man, 'it is not permitted me to resolve your doubt upon the subject. The villainy of the individual to whom I have been betrayed into allusion, is too great. I will not offend your ears by the details. He is indeed a murderer, who hath already immolated many, and will yet destroy more.'

'Since, Sir,' returned the Rector with determined mien, 'you have already revealed so much, it becomes imperative upon me to call upon you to make a disclosure of the whole transaction. This I require of you before we part to night, else—'

'Nay, say not so,' interrupted the young man, 'to utter the name of that moral assassin would madden me, the very thoughts of him call up the anguish yet flying about my soul. Be content,—that at some future time—'

'This moment,' interposed the Rector, 'or I shall consider it my duty—' Here the young man again went off into a paroxysm of grief, and it gave the Doctor the greatest possible difficulty to recover him. However, after some time, having become more composed, the Doctor renewed his instances, and in the most solemn manner urged him to clear up the fearful mystery his late language imported. It was not until after great remonstrance and persuasion, that the unknown consented.'

'Matilda Armstrong,' he began, 'was the daughter of a rich merchant, brought up in the enjoyment of most luxuries, and exulting in the possession of every blessing which this life could afford. She was accomplished, mild, and amiable, besides these, she, alas! was distinguished by uncommon beauty and loveliness, the symmetry of parts was conspicuous in every lineament, and in the adaptation of every limb. She was a perfect model of her sex. Every thing that was charming in grace, simple in elegance, and alluring in loveliness, was marked in the person of Matilda. But for none of these did I esteem her, I had loved

her long before these perishable features of humanity had developed their fatal fascinations. Having known her from a child, I can speak correctly concerning her qualifications; in early years we were accustomed to play together; our toys and pastimes, pursuits and recreations were in common. We insensibly imbibed almost the same ideas, and from the opinion of the one, it was upon all occasions easy to anticipate the opinion of the other. Our parents having observed this, concluded that no two persons were more fit for each other's society than ourselves, and therefore it was settled between them, that when the time came, in which I was in a situation to marry, we were to be united in the holy estate of wedlock. This engagement was ratified and confirmed by the mutual confession of our own hearts; the day fixed upon for our union arrived, every thing was prepared, but, alas! in the mean time, a monster in human form took clandestine means to snatch from me my only hope. He falsely represented to her that I was leading a dissolute life. He instilled the insidious lie into her ear. He imputed to me faults and

follies, of which I was altogether innocent, nay, scrupled not to charge me with crimes of which my nature is incapable. The tempter too was rich, and expended his money as a bait to his victim, and in the purchase of every thing that he deemed likely to turn her affection from me upon himself. Alas! with too credulous an ear did she listen to his entreaties, until at length in an evil hour, the deluded girl consented to his proposals.

'I was no more thought of—the sight of me to Matilda, which before called up all the holy passions of the soul, was distressing, and if I chanced to speak, the voice which erst was music to her ears, became grating and disagreeable. In vain I implored a hearing, in vain did I endeavour my utmost, to satisfy the mind of Matilda that I was wrongfully accused, she shunned my remonstrances, and laughed to scorn my explanations.

Often would I recal to her mind the many happy hours we had passed together when life was dawning to our hopes; often advert to scenes which had happened, and excursions which we had taken, when the opening affec-

tions of our young hearts were fixed upon each other. Often did I remind her that it was the last fond wish of her dying parents, for our hands, with our hearts in them, to be united, but all to no purpose; at the detail of these things a silent tear would trickle down her beautiful cheek, and when I fancied that I was gaining ground upon her faith and her affections, she would thrust me away with all the cruelty imaginable, and liken me to the once innocent lamb wandering from the homely hearth amongst stray sheep, without a fold or a shepherd to keep them from destruction. How could innocence endure such taunts as these? I found it hard to restrain myself from inflicting punishment upon my traducer, but reason and judgment alike arrested the arm of vengeance. Oh! had I yielded to my inclination, that sweet flower which has been cut off, would have been saved in its beauty, and that wretch from a crime which must be registered in heaven. To make short, sir, for my feelings overpower me, the villain under the promise of marriage, abducted her from her guardian's house, and after seducing her from the path

of virtue, abandoned the victim of his sensuality to the scoffs and further snares of her fellow-creatures, deserted her with no apparent resource, save to wander for the short remainder of her career, in infamy and disgrace. But her mind became not debased to her condition, something of its original purity yet remained, and she spurned the thought of persisting in the sin to which she had been betrayed. Though cast from society, branded with a moral excommunication, and shunned by all for having sacrificed her virtue to the base passions of an unprincipled villain; she, with the trifling independence which remained to her, secluded herself from the public gaze, and lived almost in obscurity; but the barbed dart had struck home, the grief was too poignant for her mind to bear up against; she not only mourned the sin which she had committed, but my misery—a misery which she herself had entailed upon me, weighed heavy on her soul. Her regrets and melancholy retrospection affected her peace of mind, and eclipsed that sunshine of the breast so essential for our happiness, until at last the sincerity of her

repentance and remorse was evidenced in an untimely death. She felt that the only charm that could hide her guilt, and cover her shame, and wring the bosom of her seducer, was—TO DIE. The heart of Matilda broke, she had not sufficient strength to bear up against her difficulties, and at last, when we had every reason to suppose that time would have brought her to her former state of contentment, she sank into the grave. We depended upon time, but time brought death, together with the misery in which you found me.'

During this mournful narrative, the Doctor was greatly affected, both on account of the young man, and the undefined dread that crept across him, that notwithstanding all his care, his foster child might be destined to the same unhappy fate.

'And who,' asked the Doctor, 'was the person who deprived you of your happiness?'

'Who! the very name sits ill upon my lips, and my tongue would falter in my jaws were I to attempt to tell it, ask it not, spare me the pain which it would give me, were I to disclose it.'

'It is absolutely requisite that you inform me,' said the Doctor.

'If that be so,' answered the young man, 'Harry Seymour was the villain.'

'Harry Seymour!' ejaculated the Rector, 'Harry Seymour! I had a strong presentiment that he was the culprit. Oh! what an omission in our criminal code, that there is no law to punish such delinquents. There is no crime more injurious to society, no sin (if there be a difference in sin) more heinous than the seduction of an innocent female. To lead virtue astray and play upon the charms of innocency are crimes which the laws of our country do not recognize. And the seducer is admitted into what is called genteel society. Man does not sacrifice his honour by his iniquity, nor is he unfortunately amenable to punishment, but if ever punishment was due to any crime, it is to that of seduction. It is cowardice, it is villany—cowardice to take advantage of woman's weakness—and villany to reduce innocence to misery. Oh! sir, I thank you most cordially for having made this disclosure. And God grant that what I have

said to you this evening may have its desired effect.'

The young man appeared much more reconciled after having unburdened his mind, and the Doctor exhorted him not to place his affections on the perishable things of this life, but to fix his heart in higher regions, for "where your treasure is," concluded he, "there will your heart be also."

Just as he had thus finished, a third person came up, who proved to be a friend of the young man's, to whom the Doctor narrated every thing, and after having committed him to his care, he returned to his family, who had been waiting his arrival for some time.

The next morning, the Rector, according to his promise, went to repeat his visit to the sick person whom he had the night before attended. He found him considerably better than when he had first seen him, but still there remained a weight upon his conscience, which rendered him far from being happy. Upon the Doctor asking him how he found himself, he said, 'Thank God, I am much easier in my mind, but I fear I shall never recover that

quiet composure of which I stand at this time so much in need. The sin which I have committed has extended itself to many, and, in all probability will entail its deadly virus on future generations. As I told you before, I am the author of many blasphemous publications, which have been received by the world as delicious morsels: in them I have denied the Saviour; I have stirred men up to open rebellion; I have represented the scriptures as being false; in short, I have proved myself a traitor, ay! even to the inward conviction of my own bosom. Look then at the consequences, at the extent of my sin, it is not only an individual transgression, not merely confined to myself, but extends to others far beyond my reach to retrieve, far beyond my power to recover.

'Let us,' said the Rector, 'pray and trust that God will not suffer the poison which you have sent abroad to take effect. And should you be spared to leave this bed, which God grant you may, let your first work be, to publicly renounce your former writings; by these means you will at least neutralize

their effect, you will show the world that what you produced was the result of a depraved and wicked disposition, and came forth under the influence of an evil spirit. Do this at once, and use fervent prayer to God that he will continue you in your present mind, and uphold you in your resolution, and I doubt not but you will soon receive the benefit.'

'But, oh! I have to reflect,' answered the sick man, 'that many have gone down to the grave whose minds have been poisoned by my productions, their guilt I have upon my own head.'

'Let us hope otherwise,' answered the Rector, 'if the sin which you have committed be great, which doubtless it is, remember that Christ is both able and willing to take it upon himself, and will do so, if you, with a sincere and penitent heart, humbly confess your sins before him, and resolve to lead a new life with a lively faith in his atoning merits.'

'He is a merciful Saviour,' replied the sick man, 'I have already felt the effects of his love.'

'What service, then,' asked the Rector, can you render unto him which he will be pleased to accept?'

'What service,' demanded the sick man, can a vile sinner like myself hope to render unto the Lord.'

'Is there no command,' again asked the Rector, 'which he gave to his followers at his last dying hour, "*Do this,*" said he, "*in remembrance of me.*"'

'Oh! sir,' exclaimed the awakened invalid, 'how can I, a sinner, an outcast, a vagabond upon the face of the earth, just before I enter my grave, eat and drink my own damnation. Let me not heap coals on that fire which is burning so furiously within, and consuming my very soul.'

'I mean not at present,' answered the Doctor 'that you should receive the holy sacrament, but in the course of a day or two, during which time I trust you will examine yourself to see whether you repent truly of your former sins, whether you have resolved to lead henceforward a holy and religious life, whether you have a lively faith in Jesus Christ, and whether

you have gratitude for what he purchased for you when he died upon the cross. For if you do these things sincerely, then may you draw near with faith, and take the holy sacrament to your comfort, then may you spiritually eat the flesh of Christ and drink his blood, then will you dwell in Christ, and Christ in you: and so far from eating and drinking your own damnation, you will receive that inestimable benefit, which will give comfort and health to your soul.'

'I never,' replied the sick man, 'have yet received the sacrament, because I was mindful of that eternal damnation denounced on such as receive it unworthily.'

'For that simple reason then,' said the Rector, 'you should now take it. You need not fear eternal damnation in consequence of performing this good work. The damnation to which you allude meant nothing more, at the time the Bible was translated, than condemnation, and had no reference to eternal torments. The original word occurs frequently in the New Testament, and means simply condemnation; so that literally, if we eat and drink un-

worthily, we purchase to ourselves condemnation, and therefore, of course, render ourselves obnoxious to punishment.

St. Paul does not refer to eternal damnation; as in the following verse, he says, "*For this cause many are weak and sickly among you, and many sleep.*" And it is very evident that the compilers of our Liturgy did not intend to apply the word damnation from what follows: "*We kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death.*" Again, when St. Paul pronounced this denunciation, he expressly addressed himself to the Corinthians, who had been guilty of great abuses in the celebration of the Lord's Supper. They came to the communion, not to commemorate the death of our Lord, but as to a convivial feast, where they indulged their appetites to excess, and therefore did St. Paul tell them, that they ate and drank their own damnation. But there is no danger of your coming in that spirit, and therefore you cannot even be liable to the punishment; and to be on the safe side, if you duly prepare yourself, you will reap

every advantage which that sacrament can bestow. In fact, it is a duty incumbent upon you; it is a command, which our Saviour gave just before his death. And if, let me ask you, if the sincerest friend you have should die, and beg of you to perform something which you could do without the least inconvenience, would you not readily do it? How much more then is it incumbent upon you to obey the last injunction of your master, from whom you have acknowledged to have lately derived some comfort? Do you think that the sufferings to which the Saviour of the world submitted for your sake, deserve no remembrance? Can you hope for salvation, or secure to yourself peace, even in this world, unless you obey his commands? But I wish you not to receive it, solely in obedience to his will, but out of love and gratitude to him who has purchased for you and all, salvation upon so easy conditions. "*Whosoever*" said he, "*eateth my flesh and drinketh my blood, hath eternal life.*" I do not in the least wish to persuade you to receive the Sacrament unworthily, but I have seen sufficient change in you to authorize me

to urge you to prepare for it. You have shown visible signs of repentance, go on in the good work begun; repent in every sense of the word, and with a lively faith in Jesus Christ, you will have remission of sins.'

'My dear Sir,' said the sick man, 'your encouragements are very consolatory, I feel the comfort of them inwardly, and I hope through the blessing of God, to be ready the next time you come.'

'I am,' replied the Doctor, 'very happy to hear you say so, now I will offer up, with your permission, a prayer to Almighty God for his mercies, and for a continuance of them, and that he may give you such a measure of his grace, as to enable you to receive the Sacrament worthily, and to reap benefit therefrom.' Here the Doctor knelt down and prayed, in which act of devotion the sick man seemed sincerely to join. When he had finished, he marked several chapters in the Bible, which he wished the sick man to read, and left with him a book upon the subject, with a promise to see him on the morrow, in the hopes of administering the Holy Sacrament.

Besides the many duties Dr. Truman had to perform, he was surrogate to the district; and on his return home he found a party waiting to obtain a licence for marriage. The person who required the license was an old man, who had come there upon two former occasions for the same purpose, and who had but very lately buried his last wife. Upon the Doctor expressing some surprise, he said, 'I hope indeed this will be the last time I shall reqnire your services, either for the purpose of granting me a licence, or for solemnizing the ceremony, for I trust that soon, marriages will be performed in a very different way.'

'Do you not,' asked the Doctor, 'approve of our service?'

'No,' answered the old man, 'I consider marriage to be rather a civil contract than a religious obligation; at least I should wish all sects to be married in their own way, and according to their own forms.'

'What,' exclaimed the Doctor, 'marriage a civil contract, which was instituted by God himself, long before any civil officers existed! That ceremony which Jesus Christ honoured

with his presence when he performed the first miracle in Cana of Galilee, when the "*modest water saw its God and blushed!*" that ceremony a civil contract! That ceremony a civil contract in which man and woman are joined together so firmly that death alone can separate them! That a civil contract which is of so sacred a nature that St. Paul has represented it as being typical of the "union between Christ and his church!" Oh! no, Sir, never. Never yet amongst the rudest nations has marriage been performed without some religious service, and among the Christians especially, from the very first age of the church, those who have been married have been always joined together in a solemn manner by an ecclesiastical person. And it is declared to be no less than prostituting one's daughter to give her in marriage, without the blessings of the priest. And as for your wish for all sects to be married in their own way, and according to their own forms, do not, I pray you, expose us to innumerable clandestine marriages, which would be the result, if by any mischance your wish were to be gratified. The minister of

every sect would claim his right to marry according to his own form, so that in time, there would be no stated rule, and we should be at a loss to know who were, and who were not, living in the holy estate of wedlock. Order would become disorder, and society and rational intercourse, from being a blessing, would become the greatest curse upon earth.'

'Oh! but Sir,' interrupted the old man, 'these things are going to be altered by the state, and it will provide against the dangers to which you allude.'

'The State,' answered the Doctor, 'has a right to alter and change laws, as it seems meet, and it is not for me, out of the spirit of opposition, to offer any thing against what it may judge best; no doubt it is guided by principle, and its desire is to do good. But if it assume the popular cry, as an authority to disturb our sacred ceremonies, instead of deferring all things to the word of God, then it would be better for the State, without speaking disrespectfully of any of its members, to dissolve itself till it had learnt to regulate its actions by the Bible, which cannot err. It is for those who hold the reins of government to

be cautious how they handle the sacred things of God; it is for them to consider that they are not handling temporal affairs, but spiritual, and that upon them, in a great measure, will the prosperity of our land depend. But I wish not to enter politically with you on the subject; if there be any dissatisfaction in the performance of the ceremony in our church, modelled upon that of the early Christians, who received it from the Apostles themselves; if the praises and prayers which are offered up there, in the most solemn and sacred manner, be repugnant to the feelings of any party, or if the ceremony itself be considered to be of so trifling a nature as to admit of no religious obligation, then it behoves those who disapprove of our mode of procedure, to form a better plan for the celebration of this holy estate, and to let us alone, who are not only satisfied, but consider the ceremony as performed in our church, the most imposing, the most binding, and the most sacred that God ever instituted.'

Upon saying this the Doctor prepared the license, and after the usual proceedings were over, the old man left the Rectory, without venturing another word upon the subject.

MORNING CALLS.

MORNING CALLS.

It was Dr. Truman's custom to employ several hours every day in visiting, not only the poor, but also the rich in his parish. And it was his invariable rule to make no distinction as to those who had separated themselves from his church; he considered that they were all his parishioners, consequently entitled to his ministration. Whenever those whom he considered churchmen stayed from church for more than two Sundays, he made a point of at once ascertaining the cause; by these means he was enabled to know who were unwell in his parish, and who were actuated by other motives for forsaking their calling. He had two or three upon his list of this description; the first whom he waited upon was a Mr. Revel,

who had not been seen with his family at church for the two preceding Sundays. Mr. Revel was a man of a very unstable disposition, but had been considered by the Rector to be a sound and conscientious churchman. His wife, too, was one of those ladies who in their conduct are rather led by fashion and novelty than influenced by duty, and of course the children were imbibing the same principles. It was about one o'clock when the Doctor knocked at their door; he was informed by their footman that his master and mistress were at breakfast, notwithstanding which he thought they would be happy to see him. Dr. Truman conceived that his presence, and at that time, might be of service, if it only had the effect of shaming them for keeping such late hours; but no, these people were not so easily to be ashamed. On his entering the breakfast room he perceived Mr. Revel seated in a large easy chair with a loose gown carelessly put on, after the Turkish fashion, his feet or rather his toes were enclosed in a pair of yellow slippers, and his eyes fixed upon the Morning paper, his mind being apparently absorbed

with the debates, or more likely the announcement of amusements advertized to take place that day. Mrs. Revel sat by his side in a dress which appeared more suitable for a *robe de chambre*, than one for receiving visitors; her feet too, like her husband's, were luxuriating in a large pair of carpet slippers, edged with white fur, and her fingers were covered with beautiful rings, the stones from which shed a glowing lustre as she moved her hand, which she made a point of doing oftener than was requisite. Her daughters and son were seated around the table, more or less conspicuously attired, and altogether a more rakish-looking party was never before seen by the Rector. Upon his apologizing for thus intruding at their breakfast hour, and signifying his regret that he should have taken them so by surprise, they assured him that he was a most welcome guest, and that they were truly happy to see him, for it is a charity, subjoined Mrs. Revel, for any one to call at this hour, early as it is, to relieve us from mornings which are at this time of the year so dull and *ennuiyant*.'

'Allow me,' said Miss Revel, 'to offer you some breakfast, Doctor.'

'Breakfast, my dear!' iterated the Doctor, 'I have breakfasted four hours ago, and have since then been marrying, granting licenses, and visiting the sick without number.'

'Ah!' said Mrs. Revel, 'yours must be an irksome life, a monotonous routine of the same disagreeables, without any novelty to excite, or any pleasure to gratify.'

'Pardon me, Madam,' replied the Doctor, 'the pleasure I derive from my office is of such a nature as to preclude the possibility of being otherwise than happy; there are, as you observe, *disagremens*, but these are so outbalanced by pleasures, that in point of fact I don't feel the disadvantages to which you allude. And with respect to novelty, my duties involve a series of excitements, but were it otherwise, the opposition which the conscientious clergyman encounters in their performance, is sufficient to excite and increase his energy and zeal. Were the novelty not quite so great and incessant, would people not so readily change their good old habits for new

ones, nor be such slaves to that lady called *Fashion,* I think we should be enabled the better to succeed in keeping our parishioners from wandering from the right road, into one which leads to destruction and ruin.'

'But only to mention,' rejoined Mrs. Revel, 'the visiting of the sick, I am sure that must be an ungrateful office, and one that can yield no satisfaction.'

'Again,' replied the Doctor, 'pardon me. That great ingratitude exists among the poor, as oftentimes among those who should know and act better, cannot be denied; but we look not for gratitude from their hands, so not expecting it, we meet with no disappointment; we look for payment from a higher source, and if, from our consciences we feel that we are doing the work, and fulfilling the wish of God, we have obtained our end. And it can never be less than a great thing to proclaim the glad tidings, to administer consolation at the time when the soul most requires it, and to be able, with God's help, to turn the house of mourning into one of joy. I may say with the greatest confidence, that the minister of Jesus

Christ is very often an instrument, in the hands of Deity, to save souls from destruction, which would have been their inevitable lot, had they not used the means provided by the gospel for their conversion; and feeling this, it is sufficient to buoy the mind up under every disagreeable and adverse circumstance, and to sustain it under every pressure. And so far from yielding no satisfaction, it produces the greatest, inspiring the mind with that inward peace and content, which enable us to perform our duty with cheerfulness and alacrity.'

'Considering it,' replied Mrs. Revel, 'in that light, it removes entirely the unpleasantness, and renders it rather an agreeable pastime, than a work of irksomeness; but I must confess, my daughters and self soon got tired of visiting the poor, whom we found to be so ungrateful.'

'Despite their apparent ingratitude,' rejoined the Doctor, 'the same good might be effected, and the same gratification obtained, provided the same perseverance was used, and the same determination to conquer any rebuffs

which might be made on their parts; but if you once set out with a view, and in the hopes of having your kindness returned to you, or perhaps of witnessing the manifestation of grateful hearts, in the place of those things which the poor cannot return, . . in lieu of making all other motives subordinate, to that of contributing to the glory and honour of God, you open yourself to disappointment, and consequently disgust. Observe, moreover, that it requires a little discrimination on our parts to distinguish between what is and what is not meant for gratitude, for what might seem to some to indicate that feeling, may be considered in a very different light by more experienced observers. Again, is it not a very hard case, in consequence of the many, who (the more to be pitied,) know no better, evincing ingratitude, that the more deserving should be utterly forsaken?'

'But,' observed Mrs. Revel, 'is it consistent with common sense, to make no acknowledgment of kind offices done unto us? Why even amongst the brute race, especially with those animals which are domesticated, there

may be discerned evident symptoms of gratitude for acts of kindness. Let me feed or caress my dog, and I immediately elicit manifestations of thankfulness; nay, it is the same with my cat, and I see no reason to join in sentiment with Buffon, who supposes *the feline tribe more actuated by self-interest, than any other species of animals.*

'Excuse my interrupting you, Madam,' returned the Doctor, 'but supposing these signs you speak of were not observable, would you in consequence expose your cat or dog to starvation? I am sure otherwise; but how can you contemplate dealing more hardly with your fellow-creatures, your co-heirs of immortality, than with the beasts than perish? But in point of fact, it is a duty incumbent upon us, not to limit our charity to supplying the poor with pecuniary aid, but to advise, instruct, sympathise, condole, and share those mental possessions which God in his goodness hath bestowed upon us. "*From him unto whom much is given, much will be required;*" and if we fail or fall short in evincing our gratitude

to our creator,—and mere prayer be it remembered, is adoration—not service; how can we complain of ingratitude on the part of our fellow-creatures? Only by assisting one another do we become a part of creation, and auxiliary members of God's system, and the most considerable and lasting benefit in our power to confer, is the inculcation of the momentous truths of the gospel. Thereby too, we pursue our proper avocation, and acquire a genuine, serene and solid satisfaction. Oh, never heed ingratitude, trust me, "*Charity never faileth,*" and the height of charity is to prevail upon the mistaken pauper, the poacher, and the outcast, at once the starvelings and the Arabs of civilized society, to cut the cables and snap the chains which tie them to an unfaithful shore, and enter the friendly port that shoots its moles, and mounds, and banks, far out into the main, to receive and shelter them. There is no period of his life, in which the thoughts of man incline more naturally to his creator, than when his pride is broken down, and his heart affected by the tender offices of his fellow-creatures; and we never acquire so complete

a mastery over the passions of others, and can at no time so perfectly mould them to our purpose, as after having evinced an abandonment of self in their behalf; after having relieved their wants, sympathized with their distress, and '*forgiven them their trespasses against us.*' By this Christian policy, "*we heap coals of fire upon the heads of our enemies,*" and the ore of the most stubborn must melt. We touch the heart; we reach the affections of the reprobate and the lost, which, through the seasonable application of the divine word, we might turn to the best account, to the downfall of the reign of Satan, and the accomplishment of the kingdom of God.'

The eloquent divine paused. A flush was on his cheek, and a faint smile played about his lips, probably at the idea of his having suffered his feelings to carry him so far away.

'Ah, Doctor,' returned Mrs. Revel, 'you always contrive to have the best of the argument. It is impossible to cope with you, when you warm into such oratory.'

'I trust, Madam,' rejoined the Doctor, 'I

may continue to have, provided I am on the right side of the question, but not unless.'

During this conversation, Mr. Revel sat in perfect silence, although he appeared to be listening with the greatest attention. The Doctor, nevertheless, perceiving a shade of dissent upon his countenance, presently inquired what he thought upon the subject?

'Upon my word, sir,' replied Mr. Revel, 'I must admit what you have advanced may be very just and veritable, but really people in our station of life cannot be expected to pass their days in ministering to the necessities of the poor. There are so many things which demand our attention, that we have no opportunity of doing what, abstractedly considered, I must acknowledge to be our duty.'

'Why, Doctor,' interrupted Mrs. Revel, 'if I were only to enumerate the host of visitors which we are necessitated to receive daily, to say nothing of parties and other engagements, you would readily excuse us from the task, which you seem anxious to impose upon us.'

'My dear madam,' answered the Doctor, 'I am far from being desirous to impose any task upon you, contrary to your own sense of duty, but I must candidly tell you that I think some portion of the twenty-four hours in each day, should be set apart for charitable offices, and more important obligations than 'fandango, ball, and rout.''

'Our doing so,' observed Mr. Revel, 'would be found so to interfere with our amusements, that we should be obliged either to devote our whole time to the one or the other. And as for giving up our society, our friends, and our parties, I cannot suppose that you would require such a sacrifice, at all events, it is quite out of the question.'

'Quite out of the question,' reiterated Mrs. Revel.

'You greatly mistake me,' resumed the Doctor, 'I would not wish you to lay aside any of those customs from which you imagine you derive so much pleasure, unless they interfered with the duty which you owe to your poorer brethren. I am sure you will excuse me speaking plainly, but suppose you were to

attend one party less in a week, and devote the time which that would occupy, to visiting the poor, or in performing objects of charity, I will venture to engage, that you would find it not in the least diminish your pleasure, but rather enhance it.'

'Do you, in short,' asked Mrs. Revel, 'recommend a separation from the world, a kind of seclusion, and the leading a monkish life. Is that the miserable existence you insist upon, and deem so indispensable?'

'Very far from it,' responded the good Doctor, with a smile. 'Let me not be suspected of desiring to abridge the pleasures and enjoyments of life, on the contrary, I am a great advocate for all kinds of innocent and rational amusements, and I candidly tell you, could hardly pass my days without them. *Desipere in loco*, (I ask pardon Mrs. Revel) has ever been my motto. Society well selected is absolutely necessary for the health of the mind, and is a great relief after the more arduous fatigues, but if that society unfits us for our duties, then it becomes injurious and dangerous. So far am I from being an enemy to

rational recreations, that I recommend to every body such sports as inspire mirth and hilarity, and promote health, by steeling the constitution with pleasing labour, being persuaded, moreover, that enjoyed in moderation, they greatly tend to make us more assiduous in the important affairs of life.'

'Enjoyed in moderation,' repeated Mrs. Revel, 'that is such a relative expression, who shall draw the nice line of demarcation? besides, what definition do you put upon rational amusements?'

'That must entirely,' answered the Doctor, 'depend upon the taste of the party; what constitutes an amusement to some, being an object of disgust to others; I for my part reap the greatest satisfaction when I am doing the most good; but, generally speaking, I consider those amusements to be rational, which afford us relief from the more sedentary occupations of life, and which are in themselves harmless, both with respect to others and ourselves; but whenever they tend in any way to absorb our whole attention and time, or fatigue us to such a degree as to incapacitate us for the necessary

occupations of life, it would seem, to my mind at least, a strange perversion of language, to term them rational. *Mais les ondes aient les retours;* and it invariably happens that those persons who entirely give themselves up to strenuous idleness, who waste their strength therein, in a very short space of time find the pleasures of this life, *ennuyant* and difficult to prosecute. Lavish of lustrums, they may blink the obligations with which their life is overlaid, they may, for awhile, in their hey-day of folly, scatter their thoughts abroad whilst their fancy dances after meteors of happiness kindled by itself,—they may dissipate their days in pursuing like the swallow, the inconstant summer of delight and beauty, which invests the visible scene—they may scour over the boundless expanse of that variegated heath, whose horizon always flies before them; it is only for awhile, even on this side of eternity, the gay glory of time will depart. The votaries of dissipation at last retire from the scene, either in utter disgust, or a determination to follow their exacting delights no longer. Hence whatever amusements engross the attention,

however innocent,' abstractedly considered, they may appear, to the exclusion of other important duties which we owe to God, our neighbour, and ourselves, are injurious, since they not only render the body incapable of benevolent exertion, but endanger those celestial rewards to which an immortal soul should necessarily aspire.'

'That is all very true,' replied Mr. Revel, 'but I should like to know what are those amusements you will allow to be rational and innocent.'

'That,' answered the Rector, 'must entirely depend, as I have already had occasion to remark, upon the taste, as also upon the age and station in life of the individual. Dancing is rational for young people, but scarcely so for you or me. The sports of the field may by some be considered rational, but it would be quite inconsistent with my situation to join in them: and so with every other amusement.'

'I am glad, at all events,' interrupted Mr. Revel, 'to find that you approve of hunting, shooting, and other such manly exercises.'

'I approve,' answered the Rector, 'of all manly and athletic sports where they are inno-

cent. They tend to invigorate and harden the constitution; they supersede in the mind the desire for sedentary and destructive games of chance; they serve as an antidote to the insalubrious effects of confinement within doors; above all, they conduce materially to the production of a vigorous and healthy offspring. They are an excellent preparation for the military exercises, and render men fit to become defenders of their country. The sage Plato himself, as we are informed by Diogenes Laertius, was accustomed to frequent the public spectacles, and even to wrestle on the public theatre. But with respect to the particular exercise which you have adduced, it is cruel to the animals which are employed for the sport, as well as to the thing hunted, not to mention the risk of limb and life to which the huntsman is himself obnoxious.'

'Wherein consists the cruelty,' asked Mr. Revel.

'It can,' answered the Doctor, 'be regarded as nothing else than cruelty, to put both horses and dogs beyond their strength. Nay, it is cowardly also to urge beyond his powers,

à force de baton, by goading tortures of whip and spur, the most generous of all animals, whose peculiar characteristic is willingness even unto death; who never stops to expostulate, and who ought in this case, peculiarly, to be a sharer in our joys, rather than the victim of our barbarous madness. Is it not cruelty to torture out the life of a gallant steed, which had struggled to the last sob of expiring nature to serve you? They, as well as ourselves, have *feelings*, and therefore are affected more or less by exertion and fatigue. I will add further, they have *rights*, and the *jus animalium* ought to form a part of the jurisprudence of every system, founded on the principle of justice and humanity. And with respect to the thing hunted;—Alas! what crime hath the timid hare committed, or the deer which weeps, that they are made to undergo the horrid punishment of being harassed by mortal affrights, and tortured, torn, and mangled to death by piecemeal? I know from the analogy of instinct in the hound, it will here be said, we are following nature; but it is brute nature, uninformed, and unillumined by reason,

which is the soul, and ought to be the director of nature. It is surely enough that these innocents forfeit their lives to pamper our appetites, and nourish our bodies. The gun and the knife afford them a speedy and unexpected exit, and they are entitled to the privilege of an undisturbed life, and an easy death, by every law of reason and humanity.

'Hunting the fox, which is a beast of prey, greedy of blood, a robber prowling about, seeking what creature he may devour, is not liable to a single one of the preceding objections, nor indeed to any one in a moral view, with which I am acquainted.

'He is a fair object of sport who sports with the feelings of all other creatures subjected to his powers; and a fierce and pugnacious animal can experience none of those horrors, either in his pursuit or capture, which must inevitably agonize the feelings of the timid. The proper line of discrimination therefore lies (ita videtur) between the chace of fierce and predaceous animals, and that of such as are of a timid and harmless, or domestic nature; the former is a natural and rational pursuit, a

legitimate sport, and worthy of kings and heroes; the latter a mean and contemptible exercise of cruelty, which a blind and unreflecting obedience to custom alone, can cause to be productive of pleasure to generous minds.'

'But surely,' objected Mr. Revel, 'the services between man and beast were intended to be reciprocal; and the greater part of the latter can by no other means requite human labor and care, than by the forfeiture of life. Besides, were it not permitted to hunt animals down, it is evident that the country would be overrun with them, the consequent injury would be immense, not to remark that in numberless cases, it becomes an act of mercy to take their lives.'

'That,' answered the Doctor, 'is a very old excuse, but it does not sanction the superfluous infliction of misery; there are various other ways of destroying these animals without putting them to so much pain and distress.'

'But, Doctor,' interrupted Mr. Revel, 'I have yet an argument on my side, the force of which you can hardly evade. If God considered the pleasures of the chase to be, as you

assert, cruel and cowardly, why did he provide so many things, as if for the express object. Why does he give us such gallant coursers, and so many sagacious hounds, gifting the one with fleetness of foot, and endowing the other with strong and unerring scent.'

'That may,' answered the Doctor, 'seem an argument in your favour, but we should remember that it is our place not to misuse God's gifts, and that in things indifferent, criminality exists only in the abuse, in which also lies the punishment. Though he has given fleetness to the horse and to the dog, it does not follow that we are to misdirect those attributes to the furtherance of cruelty. God hath endowed man with strength, but it is not meant that he should exert it upon every occasion to the destruction of those things which are weak, and require his protection. God hath blessed him with faculties, but he is not to abuse them, by applying them to wrong purposes, or to the detriment of any living thing. Again, to reason from analogy, the cutler makes an instrument with every capacity for destruction, but who would infer that

therefore it is to be taken up by man, and used to the sacrifice of the lives of human beings.'

'But we read,' rejoined Mr. Revel, 'of many persons in Scripture, who were termed hunters, in those days.'

'It follows not,' answered the Doctor, 'that they acted right, for there were many who did evil in the sight of the Lord, so that that argument has no force. Besides, these huntsmen may have taken means to destroy the animals, after which they were in search, by killing them suddenly, without putting them to the sense of a lingering death, or the worst pains of apprehension, and in that case there could be no cruelty imputed, since God undoubtedly intended most animals which are hunted for our use.'

'And I presume,' observed Mrs. Revel, interrogatively, 'that you would condemn shooting upon the same principle?'

'By no means,' answered the doctor, 'shooting is assuredly a rational amusement, and does not imply the same cruelty which is used in hunting, as the lives of the birds are *instantly* taken, without any lingering pain;

so that if the partaking of this recreation be compatible with our duty, it may be pronounced innocent.'

'May I venture, as a question more germane to my feelings, to inquire in what light you regard balls, dinners and card-parties?'—demanded Miss Revel.

'I can only,' replied the doctor, 'make the same answer in respect to these as to other amusements, that if they do not interfere with our duties, and be not carried to excess, they are perfectly harmless simply considered, and void of crime and aggression, consequently, I apprehend, they may be enjoyed without partaking of sin. And with respect to cards, I hold they are injurious because they tend to gambling; if a party can sit down as to chess, and be content to play without any stake, or so small an one, as to make the gain or loss of no consequence, then that to a certain extent alters the case; but I think, as a general rule, the passing away hours together in shuffling and dividing a pack of cards, with no higher conversation than what is made up of a few game phrases, and no other ideas but those of

black or red spots, ranged together in different figures, should as much as possible be abstained from. And let me add, that not an amusement has been mentioned, which I would allow to take place on a Saturday, because they unfit us for the sublime imperative duties of the morrow.'

'Ah! doctor,' said Mrs. Revel, 'there is no eluding the force of your last observation. We have, I must confess, been absent from church the two last Sundays, in consequence of having been over-fatigued with the dissipation of the preceding nights; and it does not require much consideration to discern that these things are wrong.'

'I am glad to hear you allow so much,' said the doctor, 'since the confession of a fault is said to be half its cure; and I sincerely trust your conduct, in this regard, may go to prove the truth of the observation. You perceive that I am not one of those who would put restrictions upon rational and innocent sports and recreations of one kind or other, whenever they do not interfere with our duty, or render us incapable of performing it. They are often

necessary to relieve our minds and bodies from too constant attention and labour. And I consider the best rule by which to regulate our actions, where Scripture is silent, to be that of conscience, which generally will tell us what is right and what is wrong. And if we be guided by it, we shall, in nine cases out of ten, be upon the safe side. And with respect to general conduct, I am not one of those who would put on such a serious demeanour, and such a Pharisaical preciseness, as to induce people to think that I wish to be considered better than they; nor would I prohibit those innocent amusements and social intercourses which God himself intended, as a relief to our more arduous duties and cares; nevertheless, in every thing taste, situation, and age must be consulted. All recreations are not equally becoming to all persons, and at all times. What might be well enough for the young, and individuals loose upon the world, would want something of propriety in the elderly, and such as hold a responsible station in society. I am inclined to think, however, if we zealously and conscientiously perform our respective duties

as Christians towards God, our neighbours, and ourselves, there can be no great harm in the indulgence of that which is rational, and not displeasing in the eyes of God, provided in all our actions we aim at extending the glory and love of the Almighty, rather than the avoidance of punishment, or to preserve our station in society; because the motive makes a vast difference in the performance of moral duties. We may keep from stealing, not because we are inclined to obey a command of God, but for fear of punishment, and the same with respect to our self-controul in other particulars; so that an act to be really good,—to be worthy of commendation, should spring from a right motive, and have a proper end in view; indeed, unless this be the case, our actions, however they may appear praiseworthy, are far from being so.'

'Well, doctor,' replied Mr. Revel, I cannot demur to the sense or truth of what you have been saying, and though I cannot exactly engage to set aside occupations, from which I derive so much satisfaction, I will at least promise, that they shall not henceforward so far

interfere with our duty, as ever again to keep us from Sabbath worship.'

'I am happy,' replied the doctor, 'to hear you say thus much, and I hope shortly to learn, that so far from this determination having restricted your pleasure, that it will be found to have heightened it considerably.'

Dr. Truman thereupon took his departure, and paid his next visit to an individual of a very different character. Upon his entering the room of the gentleman we allude to, he found him seated on an easy chair, having an immense bible displayed before him, with whose page he seemed intently occupied, poring over the large type through a pair of spectacles, which, from their appearance, might have been the property of some long-buried ancestor. At length he broke the strangely protracted silence by requesting the Rector to be seated, and expressed his gratification at seeing him. Now our host, who rejoiced in the name of Clinch, was a person who was wont to receive those who did not exactly agree with him in sentiments, with a cool kind of welcome, and such, at first, was the reception

which the Doctor met with. To describe this old gentleman minutely, would indeed be difficult, nevertheless, with the reader's indulgence we shall attempt it. His usual habiliments were of the olden time; viz. a round cut coat composed of claret cloth, with an antique waistcoat, cut square, and descending very low in front; pockets prodigally embroidered of course; appended thereunto were cuisses or breeches of velveteen, whose knees glistened with golden buckles. His shoes, which came high over the instep, were adorned with massive clasps. He had on his head a fanciful cap trimmed with fur, surmounted by a huge tassel, which hung from the centre. Mr. Clinch had not been accustomed to attend church regularly, and for this cause the greater was the worthy Doctor's surprise, upon inquiry, to find him in such good health.'

'The reason,' said Mr. Clinch, after the interchange of a few customary observations, 'you have not seen me at church lately, perhaps never will again, is not because of my having been indisposed, to which probably you attributed my absence, but because I have

taken a disinclination to your service. It appears to me dry and dull, reading the same prayers every Sunday; I met with nothing touching to the soul, no heavenly comfort; and as for your sermons, there is nothing animating in them; and so far from their inspiring one to holiness, I positively might as well get my daughter to read aloud one of Blair's or Paley's at home to me.'

'These are sad complaints,' responded the Rector, 'whence comes this sudden change; there was a time, and that not long since, when you admired our service, and I think I may say our sermons at least, if I might judge from the great attention you appeared to pay to them.'

'Through the recommendation of an intimate friend of mine,' rejoined Mr. Clinch, 'I went one Sunday to hear a most popular man in this neighbourhood. A more clever preacher I never gave ear unto, and truly edified I was in consequence; and then I could perceive nothing in the shape of a book, to suggest his language and disenchant his congregation, but all he uttered sprang naturally from his heart.

Ah, sir, I have derived indeed a deal of comfort from his doctrine. He is a pious man.'

'Well, Mr. Clinch,' said the Rector,' it is not for me to insinuate aught against the person to whom I presume you allude, because I know nothing of him, except by report; but I must be allowed to disapprove of his system of extempore effusions.'

'Why so?' asked Mr. Clinch, 'I was aware that the system did not meet with your approval, although I could never imagine upon what grounds. It appears to me, that a person who performs the duty extempore possesses such an advantage over him who prays and preaches from a book.'

'There we are at issue,' answered the Doctor, 'And first, I would have you consider what a risk he runs of introducing false doctrine and heresy into the worship of God, who prays and lectures extempore; his liability to wander in his orisons; the chance of his omitting some important petition—the incomprehensible language he may use—the terms which, in the inconsideration and impulse of the instant, he may wrongly apply; all these

possibilities go to prove the disadvantage of extemporary effusions.'

'These accidents,' said Mr. Clinch, 'may happen to the ignorant and inexperienced preacher, but hardly to those who are previously well versed with their subject, besides I recollect no rule in scripture to keep us to pre-composed forms.'

'Again,' replied the Doctor, 'I must crave your pardon. The Jews used pre-composed forms. Let me turn your attention to the xvth chapter of Exodus and the first verse, there we read, "*Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.*" Now the children of Israel could not have sung *together*, had not what they sang been pre-composed. Again, in the expiation of a certain murder, the elders of the city which is next to the slain, are expressly commanded to say a form of prayer, pre-composed by God himself. (Deut. xxi. 8.) "*Be merciful, O Lord, unto thy people of Israel, whom thou hast redeemed,*

and lay not innocent blood unto thy people of Israel's charge." And, in other places of Scripture, we meet with several forms prescribed by God. If we turn to 1 Chron. xxiii. 30, we shall find that David appointed the "*Levites to stand every morning to thank and praise the Lord, and likewise at even.*" This rule was observed in both temples. Again, the whole book of the Psalms contains forms of prayer, or of thanksgiving, or of penitential confession, as appears from the Psalms themselves, as well as from other parts of Scripture. It is clear then, upon Scriptural evidence, that set forms of prayer were usual among the Jews; and when our Saviour came upon earth, he joined in with the pre-composed forms of prayer. Had he not done so, the Jews would soon have upbraided him for despising prayer. Our Saviour's command is very express upon this point—"*When ye pray,*" said he, "*say after this manner, Our Father,*" &c. Hence, our Saviour actually himself composed a prayer, and commanded his disciples to use it, and we further know that his disciples did use it. Therefore we may con-

clude that praying in a pre-composed form was conformable to established custom before our Saviour's time, during his pilgrimage upon earth, and afterwards; for it is very clear that both the Jews and the primitive Christians were accustomed to a set form. But independent of these Scriptural proofs, our own reason should instruct us how superior the one is to the other.'

'I am very sorry,' said Mr. Clinch, 'to disagree with you, but I must confess that I disapprove *in toto* of set forms of prayer. That it was the ancient custom of the Jews and primitive Christians to use them, I am not prepared to gainsay, but I do deny that it is advisable to persist in the practice. Men in our days require novelty, i. e. they must have their ears tickled, before an impression can be made upon their hearts.'

'The object of prayer,' replied the doctor, 'is not to tickle men's ears, but to thank God through Jesus Christ for the blessings and favors he hath dispensed to his creatures, and to pray for a continuance of them. But how few are there who are capable of making

prayers at all, much less extemporary prayers?'

'With respect to the capability,' observed Mr. Clinch, 'it rests with God, not with men.'

'By that remark,' rejoined the doctor, 'you would seem to insinuate, that in your opinion, God inspires men to extemporize in prayer, which extraordinary operation has long since ceased. And with respect to our Liturgy, next to the Bible, it is admitted to be the finest composition in existence. Therein, in the most eloquent and devout language, are prayers offered up for the wants of every individual, as far as those wants are reasonable. Yes, whatever a person requires from God, whether he be in sorrow, need, sickness, or under any adverse circumstances, he will find a supplication in our excellent Liturgy adapted to his purpose. It is in that particular that it transcends all other human compositions, and is far better suited to the object of devotion than any extemporary effusion is likely to be. Moreover, should there impend any national calamity, we are allowed to introduce a prayer to God to avert it, provided it be so ordered

by the proper authorities. Again, it is a point not to be overlooked, that the clergy of our Establishment are all fully sensible of the value of our Liturgy, and adhere to it, however some few may give way to extemporary praying.'

'Do you likewise,' asked Mr. Clinch, 'condemn extemporary preaching?'

'As a general custom, assuredly,' replied the doctor, 'and that simply because so few men possess the faculty of speaking ex cathedrâ, without premeditation. It often happens in an extemporaneous discourse, that a preacher cannot be understood, owing to his not having previously arranged his matter and selected his terms and expressions—in this respect a prepared sermon possesses a vast advantage. And the inordinate length to which extemporary sermons generally run, indicates that the preacher is apt to forget himself, and lose sight of his subject, or else must have dealt much in tedious repetitions. Besides, it is obvious that a discourse arranged and studied beforehand must have more effect than one delivered on the spur of the moment, or at least, is more worthy of respectful reception. For when you

consider that the souls of thousands come to learn the road to heaven, and to be instructed in the vital truths of religion by the preachers, you must admit that too much care cannot be taken to preach the Gospel truly and faithfully, and that in this respect a minister will not have done his duty unless he study his subject, and prepare his sermon beforehand, making it a work of time. Yes, Sir, I think we may conclude with Dr. South, "that the extemporizing faculty is never more out of its element than in the pulpit." "Let all their extempore harangues," said he, "be considered and duly weighed, and you will find a spirit of pride, faction, and sedition predominate.' "

'After all I must be allowed to retain my opinion,' said Mr. Clinch, 'that the extemporary preacher has in many particulars an advantage over him who merely repeats from his book what he has therein written.'

'If he be capable,' replied the Rector, 'of doing it well, which is not the gift of one in a thousand, he may possess an advantage; otherwise his apparent sway over the wilder-

ness of free minds is confined to the unlettered and the ignorant, which reduces it to a very small measure indeed. But suppose a man be qualified by education and original power to preach extempore, there remains another objection, which is, that by so doing, he may delude the ignorant into an idea of his being inspired, not to mention the liability of his being led away by enthasiasm or by excitement. I grant there is a vast distinction between extemporary prayers and extemporary preaching, for the one is, or rather should be, addressed to God, the other to men. In prayer therefore, every desire and want ought to be expressed in the most appropriate language, and every word duly weighed, which it is obviously impossible to ensure in an extemporary effusion.'

'Well,' observed Mr. Clinch, 'your argument is good, but old men are difficult of persuasion.'

'There must sure be an exception to that rule,' replied the doctor, with a smile, 'or methinks we had not missed you in your seat at church for the two last Sundays.'

'I am averse to making rash promises,' answered Mr. Clinch, 'so will not vow that you shall never see me there again, but I must own, despite all you have been saying, that I continue to give the preference to extemporary prayers and preaching.'

'In these partialities,' replied the doctor, 'would it not be as well to ascertain whether what you admire be really and truly that which it professes to be. You are surely aware that many who appear to pray and preach extempore, either mentally compose their prayers, or write them beforehand, or at least come prepared with what they call notes, concealed within their Bibles, a proceeding which, as respects their congregation, might almost be termed deception.'

'But granting that a man,' returned Mr. Clinch, 'be accustomed to do as you affirm, still, to all intents, his sermon is extemporary.'

Hardly so,' 'replied the Doctor. 'That only is extemporary, which is delivered from the moment on the occasion: in this respect, it is opposed to premeditated composition. Wherever this sort of apparent off-

hand effusions occur, by aid of memory, shorthand notes, and the like, a falsity would seem to be implied, and the attempt to deceive is wicked. Now by abiding by a set form, we avoid all such danger; our congregation can join in with us, in offering up prayers to Almighty God, in returning thanks for mercies shown, and in supplicating for future blessings, which, unless they be confined to a prescribed formulary, it is impossible for them to do. Unless their minds be prepared for what is coming, they are busy anticipating the turn of a period, or the conclusion of a sentence. They are carried away by the mere human eloquence of the minister. They are canvassing the truth of the doctrine, which he is earnest in broaching, and perhaps criticising the niceties of language, the style or fitness of the prayer itself: and while their attention is thus distracted, all devotion and pious feeling are necessarily absent. The heart may indeed be bent upon the minister, but far from God. There may be every appearance of hanging upon the preacher's lips, but it rather springs from a species of morbid curiosity, than from

any due sense of the importance of the religion he is inculcating. I assure you I can recognize no advantage whatsoever in extemporary prayer, except on the very questionable plea of attraction.'

'Why should you lay such a stress upon these defects?' rejoined Mr. Clinch, 'they seem to me to be no less incident to the recital of sermons off book.'

'On the contrary there is a vast distinction,' replied the Rector. 'A sermon is not addressed to God, but to the congregation, and contains generally explanations and elucidations of a certain text from Scripture, concluding with exhortations applicable to all hearers. If a clergyman were entirely to omit his sermon, he might, notwithstanding, merit the title of a preacher of good tidings, from reading the beautiful Liturgy, and those portions of Scripture appointed to be read every Sunday. Sir, you must excuse my apparent license, but I cannot help remarking that a person who turns from our beautiful prayers, so admirably adapted to all the circumstances of life, to every vicissitude of condition, and to all the

purposes of devotion, in disgust, must be deplorably wanting in taste. In our service we meet with the prayers of distress, the praises and exultations of triumph; passages fitted alike for the indulgence of joy, or the soothing of sorrow; chasing away despondency and affliction, and furnishing gladness with the strains of holy and religious rapture. What deficiency of taste to turn from such a service to the rant of the conventicle! Are you aware, Sir, that parts of our service made the manual of the Son of God himself in the days of his flesh? What can convey a higher idea of the intrinsic excellence of any composition? The beginning of the twenty-second psalm was pronounced upon the cross; part of the thirty-first made the last human utterance of our Saviour. By far the greater part of our Liturgy consists of passages and extracts from Holy Writ, presenting religion to us in the most engaging dress; communicating truths past philosophy to investigate, in a style surpassing poetry, calculated alike to profit and to please; to inform the understanding, elevate the affections, and entertain the imagina-

tion, grateful as the manna which descended from above, and conformed itself to every palate. Other productions after a few perusals, however fair, wither like gathered flowers in our hands, and lose their fragrancy, but these, like the unfading plants of paradise, become, as we are more accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets are extracted from them. He who has once tasted their excellences, will desire to taste them again; and whoso tastes them oftenest, will relish them best. And for this, factious, peevish, and perverse spirits would substitute the chance bursts of a meretricious or false oratory. It is not a mere question of taste, though that, rightly considered, comprehends much, but where can be the due sense of propriety and fitness, where especially the religious feeling? Not that I mean to insinuate—,however hard I find it, to enter into their motives, for attributing undue importance to some particular point, contemplating a part instead of the whole, and splitting as it were, for the sake of

one prismatic colour, those rays of truth, in whose combined light the members of the national church live,—however difficult I find it to reconcile their proceedings to my notions; I would not insinuate that Dissenters are deficient in religious feeling, because I am inclined to think, that at least amongst the well-informed, the fact is otherwise. It is indeed worthy of note, that the majority of Dissenting ministers admire our Liturgy, and so much, that they will often introduce parts into their own worship; and that sect which are followers of Lady Huntingdon, uniformly adopt, and use nearly the whole of it. These may appear minor considerations, but should not be overlooked. There is another point which strikes me, and to which I must call your attention. Shallow people, that is to say, the million, are apt to imagine, that the clergy cannot preach extempore, because they do not, this is far from being the case. If you refer to the public speeches of our clergy, you will find them for the most part, to abound in close argument and sound reasoning, set off by learning, piety, and Christian love.'

'Well, Doctor,' returned Mr. Clinch, half biting his lip, and obviously more abashed than he cared to confess, 'what you have been saying would seem rational, but I should fancy and, and,' while he hesitated how to adjust his argument, Dr. Truman broke in.

'Fancy,' he ejaculated, 'fancy has no business here at all, and should never be allowed to take the initiative of reason; before we follow ministers, whose sole object is to attract, not to instruct, we should reflect that the immortal soul is at issue on our conduct, and upon that minister will the responsibility fall. I trust you will revolve over in your mind all that I have spoken, in its different bearings; do so, Sir, coolly and dispassionately and—I believe you to be a sensible man,—you may then act as your conscience dictates. I make no doubt of the result.'

The Doctor then took his leave, and made his way to the residence of a family, where a very different scene took place.

Mr. Hopkins, at whose house Dr. Truman next presented himself, had retired from a lucrative business, into one of his own free-

holds in a fashionable part of the town. He was a person, who, having acted uprightly and honestly in all his dealings, had gained the respect of all who knew him. Notwithstanding his good qualities, and the tokens of opulence with which he was surrounded, he was not admitted into fashionable and genteel society. After having served in a shop for nearly forty years, it was not to be expected that he could all at once discover that degree of information and knowledge, which is only the result of a finished education, and is indispensable to the completion of the gentleman; besides the habits which he acquired while in trade, precluded the possibility of his being noticed by those who mixed in a higher circle, and who had imbibed from their early youth, that calm uninterrupted quiet, which pervades all the actions and habits of people, accustomed to good society. True! the few last years of Mr. Hopkins's life, had been spent in the endeavour to acquire that undefinable and unconstrained air, that *manière d'être*, wherein he felt himself deficient. With this view he had crossed to France, had mixed

with the natives, had partially learnt the language, but to little purpose, owing to his inadequate knowledge of his own; he had joined the society at Tables d'Hâte, of people of all nations; he could converse respecting all these, as if he had been admitted to their private intercourse; he could describe their countries partly from personal knowledge, and partly from what he had read; he could tell you the expense of travelling in his own private carriage, and specify the different charges at the first inns, in this and other countries, but all to no purpose: *society* stood aloof, and would not recognise his claims. For while he attempted to disguise, or at least polish off the marks which the shop had produced on his manners, by the flimsy ornament of French affectation, he only rendered his innate vulgarity the more conspicuous, in the eyes of those, who had been brought up differently. Nor was Mr. Hopkins a singular instance. We frequently see people endeavouring after a superior behaviour, but like the natural and easy style which Horace speaks of, it is so very hard to hit, when it is not inborn, that the

abortive attempt only excites ridicule. So it happened with our retired citizen. His overwrought bearing, like a borrowed court suit, never became him, and even tended at times to superinduce upon his original straight-forward, honest mode of acting, an appearance of flippancy which was highly unbecoming. But with all these disadvantages, Mr. Hopkins possessed many good qualities. He was a kind father, he brought up his children properly to a certain age, when his notions of education so misled him, that he wholly failed in his endeavour to make them, what the thinking part of the world could approve of, though, as is commonly the case, they were to him perfection. His object being to teach them every thing, it almost necessarily followed that they acquired nothing; they could speak a little of this language and a little of that, but nothing beyond, and in respect to more useful labours, they were made entirely subordinate to gaudy and flowery accomplishments.

Dr. Truman found Mr. Hopkins and his three daughters just off a journey, which they had been taking on the continent. Their

whole conversation was taken up with what they had witnessed, and the different incidents which had broken or varied the monotonous *agremens* of their travels. The immediate occasion of Mr. Hopkins's visit to France, was to fix upon a school to *finish*, as he termed it, *his daughter's education*, though the eldest was only fifteen years old.

'Let me,' observed the Rector, on being given to understand Mr. Hopkins' intentions, 'dissuade you from so rash a step. There are masters in our own country duly qualified, and who are competent to instruct your daughters in all useful knowledge and needful accomplishments, under your own eye, without your risking their acquiring things which they should never learn. There are so many temptations in France, which, however destructive, the immature experience of the youthful mind cannot be expected to resist or to avoid.'

'I entertain no fear,' interrupted Mr. Hopkins, 'of any of the dangers to which you allude; my girls will go under the care of a trustworthy lady, who will have the management and direction of their studies. They will

exhibit on their return those kind of manners, which must naturally secure them the affections of every body.'

'Believe me, my dear sir,' replied the Rector, 'that the consequences you desiderate, will have a very contrary effect. The admiration of young men of the present day is to be won by something more solid than affectation at second hand, or the adulterate manners of *la grande nation.* For an Englishman to copy those frenchified graces or vices (as may happen) which must ever be foreign to him, only renders him, in most cases, a laughing stock to his countrymen. But where an English gentlewoman so mistakes her native dignity as to err in the same way, trust me, the only sentiment she excites amongst well-educated people, is not admiration, but pity. Every nation possesses its own peculiar manners, which being a matter of gradual growth, and appropriate to climate and circumstance, can hardly ever be wrong; but however admirable *per se,* when assumed by a foreigner (for it is an assumption) the *pretension* becomes ineffably ridiculous.

'There is a work lately fallen under my notice by M. Aimé-Martin, written for the French nation, in which he makes the following observations on their women:

'*'What indifference,'* says he, '*on the part of women towards important affairs; what ardour for frivolities! Their minds unceasingly agitated by the fashion of the day, turn with passion to the nothings of the moment; for the sake of these do they feign a character different from their own, do they torture themselves, suffer heat, cold and hunger, destroy their health, and risk their lives. Alas! we give to our daughters the manners of courtezans, to our wives the instruction of a child, and then ask for glory and happiness from heaven. What is the result? The frivolity of one sex necessarily influences the habits of the other: women become trifling to please us, and we must become frivolous to find favour with them.'*

'I give no opinion as to the correctness of this passage, as relates to the French women, though I have seen sufficient in my travels to do so, but I am ready to challenge the whole

world to pass such a censure on the daughters of our happy island, with justice or truth. And I will venture to say, and that with the greatest confidence, that no where is virtue, the grand ornament of the sex, more appreciated or more indispensable than in England. What is wanting here to make our children every thing a wise parent can desire? And are we to send our daughters from home to be taught virtue, the indigenous quality of English women? Or rather to acquire a laxity of manner, utterly disgusting to the refined taste of Englishmen? Or those flimsy airs and graces, which terminate in vanity and sensuality—mere modifications of the voice or useless postures of the body, through which we can easily discern innumerable imperfections and conceits? Or to make palpable efforts to please all, while in point of fact, they alienate every body's good will? Oh! no, pray don't sacrifice your daughter's happiness, by sending them abroad to learn manners, and so render them unacquainted with all the duties of life. To walk a salon with a confident air and mincing pace, to exhibit their affected graces to the eyes of

indolent and debauched young men, to dissipate their husband's patrimony in riotous and unnecessary expences—these are your continental accomplishments—these the main arts cultivated by foreign women.'

'But Englishmen,' rejoined Mr. Hopkins, 'are fond of French manners.'

'Not in English women,' said the Rector. 'They may admire them in the natives, for the sake of passing a few hours in amusements of different kinds, but never as being conducive to real and lasting happiness. You seldom or ever find that an Englishman will take a French woman to wife. And wherefore so? simply because their ideas of happiness are irreconcileable. The levity of manner characteristic of French women, is utterly repugnant to the taste of Englishmen, consequently they can never hope to experience in their conjugal society those true delights, which they can calculate upon with their own countrywomen. They regard not merely those *female graces*, which contribute to polish the manners of men, but they expect in the companion of their bosom those *female morals*, which influence their

conduct. What women have it more in their power, by a chaste and intellectual connection, to reciprocate man's joys and alleviate his sorrows, than the English? What women, (and I have no wish to disparage those of other countries) more noble in sentiment, more virtuous at heart, or more unpretendingly religious than the English? Ah, sir, our women can boast of charms, personal and mental, such as the sex in no other country on the earth can exhibit. Yes, I repeat, among them is to be found every thing, which can tend to mitigate our sorrows or soothe our cares. Ah! she, the charm of the soul, the source of man's felicity, his bosom companion through this thorny pilgrimage, should not be left exposed on the highway of life, so as to render the very blessings proper to her, little better than curses; her power of promoting our happiness being enfeebled by wrong principles, and a misguided and superficial education.'

'Well, Doctor, as we used to say in the shop,' returned Mr. Hopkins, 'that which sounds the best and looks the clearest, is the finest glass, and certainly, what you observe

is very plausible, but if our English women have innate virtue, why need they apprehend being contaminated?'

'I entertain small fear in that respect,' replied the Doctor. 'An Englishwoman being contaminated, as a general rule, is out of the question, their virtue being too solidly grounded on right principles, but there is a danger, and no slight one, that children may acquire those habits, which are any thing but pleasing to the taste of our countrymen.'

'But it is so fashionable,' again objected Mr. Hopkins, 'for young ladies in these days to go abroad.'

'When the mind,' said the Rector, 'is sufficiently formed, there can be no objection that I can perceive; but to send them thither for the sake of education, with the object of making them good homely daughters and virtuous wives, appears to me to be a most irrational and ill-advised proceeding.'

'Oh! sir,' interposed one of the Misses Hopkins, 'I hope you will not use your influence to dissuade Papa from going to France, it would be such a source of disappointment.'

'If it be in my power,' answered the Rector, 'assuredly I will, at least to postpone the trip. How infinitely better it would be for you to defer your visit thither, till your minds have become more stable, when you will be qualified to distinguish between the various follies and frivolous amusements with which that country abounds. So prepared, you will be able to avoid what are injurious, and to enjoy those pleasures, which, to amusement, join the higher advantage of being innocent. You will then be able really to appreciate what should give you delight—to approve of that which is right, and to avoid that which is wrong; and since your manners will have been previously formed, you will not expose yourselves to the liability of learning aught, but what will meet with the approval of your own countrymen. These are considerations which are not to be eluded, and really it is only defering the hope a little longer, when I am sure you will have reason to congratulate yourself on having followed my advice. But where is Mr. John Hopkins, your eldest son, did you contemplate his making one of the party?'

'Oh!' replied Mr. Hopkins, 'he is already in France; we have left him there.'

'Left him there!' repeated the Rector, 'I am truly sorry to hear you say so. How often do we witness the open and generous youth of England sent to that dangerous land, in the fond hope that they may there be gifted with those many advantages, which will qualify them to be admitted into any society; but, mournful to relate! they return ruined in character and principle, or, at the best, inoculated with those frivolous and unmanly manners, which assimilate them rather to *apes* than Englishmen.'

'You cannot think how hurt I am,' remarked Mr. Hopkins, 'to hear you speak thus against the natives of France.'

'You mistake me greatly,' returned the Rector, 'I admire their country, and am ready to admit that the men themselves possess qualities, sufficient to render them an admiration to other nations; but I can never approve of an English man or woman adopting those modes, or assuming those manners, which, where they be not indigenous, are worse than worthless.'

Here the footman entered the room with a a letter, upon the superscription of which, Miss Hopkins had no sooner set her eyes, than she kissed it, saying, 'It is from John; excuse my opening it, Doctor.'

'By all means,' answered the Rector, 'I trust you will read a good account of your brother.'

Miss Hopkins having broke the seal, and unfolded the paper, prepared to peruse the fraternal communication, but she could scarcely have read a few lines, ere she gave a loud scream, the letter dropped from her relaxed hold, and she fell back on the chair and fainted.

'Oh! what now,' exclaimed Mr. Hopkins, 'my son! my son.'

Silence of the most gloomy cast ensued; on one chair sat Mr. Hopkins in the greatest consternation, on the sofa his other daughters, hardly less agitated. On the carpet lay the fatal letter, open, but untouched; no one had sufficient courage to raise it, and learn the cause of Miss Hopkins' distress.

'Oh that fear!
When the heart longs to know, what it most dreads to hear.'

The Doctor, in his endeavours to assist the young lady, applied restoratives one after the other, but evidently to no purpose, one fit was the precursor of another, and the only words she uttered between each, were 'Oh! my brother, my brother.'

The more manly nature of Mr. Hopkins seemed entirely to fail him, and he gave himself up without resistance to the overflowing emotions of a heart, too full to exist without the strongest demonstrations of feeling. The peculiar and embarrassing situation in which the Doctor was suddenly thrown, had more or less its effect upon him. On the one side reclined Miss Hopkins, whose successive fainting fits gave her rather the appearance of a corpse than that of a living being: on the other were her sisters, apprehensive, yet without knowing what had happened, in the greatest perplexity and distress, and in the midst stood the father, confounded and overcome. And there lay extended the portentous letter, whose fatal tidings had caused all this consternation. After some moments, Miss Hopkins appeared a little restored, but no sooner

did her eyes light upon the ominous epistle at her feet, than she relapsed into insensibility.

'Allow me,' cried the Doctor, at length, 'at once to arrive at the nature and the extent of a calamity, which as yet we only dimly apprehend; perhaps after all, it ought not to have been the source of so great distress.'

Mr. Hopkins made a permissive motion for the Doctor to ascertain, by a perusal of the letter, the fearful circumstance which must have happened.

The Rector then raised the letter, and upon delivering its contents aloud, it was found that Mr. John Hopkins, ill advised and ignorant of the custom of the country, had been led into a quarrel with a Frenchman, which had eventuated in a duel: the consequences were serious. The unfortunate youth had been severely wounded, and at the time when the letter left Paris, the greatest apprehensions were entertained of his life. The Doctor was naturally very much shocked, although he could not be said to feel any surprise at the occurrence. What however could he do in that situation? he had not the power to divert the

tide of woe, or infuse the balm of immediate peace to the distressed breast of the parent. But he felt warranted in holding out hope, and so persuaded, he exclaimed, in a firm and almost cheering tone,—'My friends, forget not that John Hopkins lives, thanks be to God!'

This seasonable remark produced an astonishing effect upon them all; the tide of existence flowed anew, and she, who the instant before appeared a corpse, became resuscitated. Mr. Hopkins partially recovered his self-possession, and the tears of the younger daughters were for a time dried. The Doctor then, in as mild a way as he could, enjoined them not to lose a moment ere they fetched the wounded man home, and transferred him from the cold tendance of strangers, to the kind offices and ministering care of his sisters. Then having given them every possible assistance in his power, he bade them to submit with resignation to what was past prevention. He told them not to despair 'as *men without hope*,' but to look forward to the time of meeting, if not in this world, in the next; and in

conclusion urged them to remember, that while there is life there is hope. He presently after left them with a promise to see them very shortly, and encouragingly remarked, that he trusted the wound might not be so dangerous, as to hazard the chance of death.

THE DIVINITY OF CHRIST.

THE DIVINITY OF CHRIST.

It was two days since the doctor had seen Mr. Soames, the invalid unto whom, as the reader will probably recollect, he had given so much comfort on a former occasion. He now directed his steps to his abode, in the hopes of administering to him the Holy Sacrament. The sick man on his entrance signified the pleasure he felt upon seeing him, but added, that he was not quite prepared to perform the promise which he had given to the doctor.

'My thoughts,' said he, 'have been fixed upon the Author of Christianity, and upon the scheme of his redeeming love. As I confessed to you, till very lately, I denied the Saviour of the world, and before I receive the Sacrament, I should like to hear you prove his

divinity, not that now I entertain the least doubt, but I wish it, in order that my faith may be strengthened and established by conviction, and that I may give a reason for the hope that is in me. With respect to the Deity, every thing around me intimates his presence, and satisfies me of his existence. And nothing more so than the manner in which his goodness has wrought upon me lately. I felt and feel from the bottom of my soul, that it was divinity that moved within me. Upon your first seeing me, all, like the waves of a troubled ocean, was confused and boisterous, the thoughts and senses destined by the Almighty to administer to our pleasures, conveyed to me only pains and tortures; the memory of deeds committed in days gone by, ... the sting of conscience harassed my peace of mind, and brought me to that wretched state wherein you found me. But God, blessed be his name! has worked miracles in my behalf; he has partially calmed the troubled soul, and the halycon Peace again broods over the face of the waters. He has spared me, no doubt, to bring about his good

purpose, and you, Sir, have been the instrument in his hands. I acknowledge his goodness, I appreciate his blessings, and have prayed that his mercies may continue, and yet what hope can I indulge in? I am a wretched man, a miserable sinner. I have denied the Saviour, and (horrible reflection!) have taught others to deny him also. But the truth forces itself upon me, and convinces me that he is God also. I have experienced his power, and when I looked up to him and prayed in the bitterness and earnestness of my soul, I felt peace infuse itself over the whole man. I confess to you, I believe on him, but before I perform his command, I must have Scriptural evidence. An indiscribable consciousness tells me that he is God, but I should receive much greater satisfaction, would you kindly afford me a few proofs of this great truth. Mistake me not, I do not disbelieve, I believe firmly, and it is in order to keep the mind from erring or wandering that I desire this. The mind of man is treacherous and often deceives; at one time it believes, at another it surrenders itself to fancies and follies, which, unless it be bound by argu-

ment like bands of iron to its object, it cannot be firm. For this cause then I require my belief to be confirmed, and my hope strengthened, by any evidence, which you will have the kindness to bring forward upon the subject.'

'I am truly happy,' returned the Doctor, 'to hear you make this confession; I have no doubt but that we shall now go on, step by step, and at last arrive at our point with satisfaction, for conclusions derived from evidence, and truths believed in from conviction, can hardly ever be effaced from the mind and are destined to produce a lasting effect; but before I proceed, it is requisite, I should be instructed in what light you have heretofore viewed the Saviour of the world, both with respect to his divinity and his humanity, and also his several attributes.'

'I have,' answered Mr. Soames, 'until the last day or two, considered him as a mere man, who was competent of himself, or enabled by God, to perform a few miracles. I admitted, for I could not do otherwise, that this man preached doctrines of the purest and most exalted morality, and that he had accordingly

many followers. But my conceit in my carnal knowingness would not let me recognize aught further. I refused to acknowledge and believe in his divinity, because blinded by the bastard wisdom of this world, I rejected all evidence in its favor.'

'Then, I think,' returned the Rector, 'if your mind be at length open to moral certainty, I shall find it no hard task in settling in you a conviction, that Jesus Christ was truly the Son of God. From scripture we must take our proofs. But before we proceed, it is requisite I should be informed whether you are prepared to grant without qualification or reserve, the authenticity of the scriptures, else all that we may advance must necessarily fail, since it will be without foundation.'

'I have,' answered Mr. Soames, 'as I have already apprised you, drawn the utmost upon my poor human wit to impeach the truth of the scriptures, I therefore should prefer clearing the ground, by treating upon that subject first. And while you are establishing your facts, I shall not hesitate to require you to elucidate any point, or resolve any difficulty

which I deem of importance; but you must not therefore imagine that I question what you advance; I shall interrupt you only for the sake of strengthening your argument, and thereby impressing it more strongly upon my mind.'

'Granted,' replied the Rector, 'the first thing which I have to observe,' he proceeded after a short pause, 'is that the scriptures, or rather the Bible, is divided into two parts, the Old Testament and the New, the fact of the Jews, the enemies of Christianity, having admitted the former to be authentic, is a strong argument of its being so. The Pentateuch, that is, the first five books, were written by Moses, and deposited in the tabernacle long before he died, as were also some of the other books.'

'But,' interrupted Mr. Soames, 'was not this temple burnt by Nebuchadnezzar, and therefore may we not reasonably infer, that the scriptures were burnt with it.'

'No,' replied the Rector, 'had that been the case, the circumstance would have been made a subject of lamentation, which it was not;

besides, Daniel refers to the Book of the Law as then existing, whilst he was in captivity, and Ezra read and explained the law to the people. Moreover Ezra and the members of the synagogue compiled the scriptures after the rebuilding of the temple, and then they were increased by many more books. Again, there is sufficient historical evidence to shew, that if Ezra's copy was destroyed, Judas Maccabæus restored every thing to the temple, so that up to that period a copy of the scriptures had been preserved. Another strong argument in favor of the authenticity of the scriptures is, that neither Christ nor his Apostles ever charged the Jews with having corrupted the text. And when the destruction of Jerusalem by the Romans took place, the enmity which the Jews bore to the Christians was a security for the correctness and preservation of the scriptures. Again, through the diligence of many learned men, nearly seven hundred manuscripts were collected which all, except in a few minor variations, agreed in their readings. The Jews too, are a living proof of the authenticity of the scriptures, they have adhered

to them, in all ages and various countries, and through every persecution. We may further establish our proof from the New Testament. The Old Testament contains predictions of the Messiah, all of which were actually fulfilled in his person. And Christ himself gave decisive testimony, "*All things,*" said he, "*written in the law, the Psalms, and the prophets, concerning me must be fulfilled.*" Besides, the New Testament abounds with particulars, corroborative of the authenticity of the Old.'

'Excuse me again interrupting you,' said Mr. Soames, 'but what you have advanced is only from those internal evidences with which, I grant, Holy Writ is replete, and which doubtless is strong, but what external evidence can you bring forward, I mean what proof besides that of scripture?'

'Every possible proof,' replied the Rector. 'The universal concurrence of all antiquity is the strongest, and amongst all the hostile sects, embracing every shade of opinion, whether of ancient or modern times, we meet with no doubt, no question, no disbelief of the truth of the Scriptures. They may differ, and they do,

upon inferences or points and doctrine, but never upon the authenticity of the Scriptures themselves. The rival tribes of Judah and Israel, the hostile sects of Jews and Samaritans, were at all events unanimous upon this point; and the innumerable sects which exist amongst us in the present day never dream of mooting that indubitable point. Not a Sceptic, not one, who would question the truth of divine revelation, but acknowledges the authenticity of the Old Testament. Again, the narratives of many ancient histories coincide with events recorded in the Old Testament, and many of these histories doubtless were written without the author's having cognizance of the books of Moses. If this was the case, it establishes the veracity of Scripture beyond a doubt, since it is impossible for authors to correspond in their relation of events, without having been acquainted with each other's writings, unless they drew from the same facts, which at once established their belief, and assisted them in recording them. Again, it is impossible to suppose that books could have been imposed upon the Jews, who were at all

times a very incredulous people, neither would they have conformed to the laws and ceremonies contained in them, unless they had possessed the strongest ground for believing their contents.'

'Another thing I am inclined to object to, said Mr. Soames, 'is this, that there appears a sameness of language and style in the books of the Old Testament, and not a sufficient variation, considering the different ages in which the books profess to have been written.'

'I am surprised,'—returned the Rector. 'Such an objection is far from being well founded; there is assuredly as much diversity in style and language in the books of the Old Testament, as occurs between different Greek writers who lived at the distance of one thousand years from each other. But granting that there is not that difference, nothing surely can be inferred from the fact, because the books themselves having been written by inspired writers, we must of course conclude that they were well acquainted with every thing required for their purpose. But it is not a fact. Compare the language of the Pen-

tateuch with that of the Prophets, and you will discover as much difference between them, as there is between our first prose and verse writers. No, Sir, the proofs of the divine authority of the Scriptures are so positive that no reason either metaphysical or speculative, can shake them, and the more you "search the Scriptures," to examine the grounds of belief, the firmer do they appear. And with respect to the authenticity of the books of the New Testament in particular, there are scattered throughout libraries, divers ancient manuscripts, some dating a thousand years gone by, together with versions of them, done into languages which have long ceased to be spoken. The peculiar style in which the books of the New Testament were written goes far to demonstrate their truth. Had they been fables they would have been ascribed to men, more eminent and conspicuous in the eye of this shallow world. Consider moreover the national character of the individuals who penned the several books in the New Testament, they were themselves among the most ignorant of the Jewish people; and also con-

sider the character which these books obtained amongst those with whom they were distributed, and the effect which they produced, approaches to miraculous. The men who wrote the books had no fictitious influence, no extrinsic power, nought save the indubitable veracity of their narrative to circulate and establish them; and had what they narrated been false, or even questionable, they must in the nature of things inevitably have died away. But no! despite of every opposition, they stood out beacons of light as from a tower, and gradually dispersed that gloom in which the whole world was involved at their first appearance. Again, the authors were themselves eye witnesses of the facts which they recorded, and it is next to an impossibility that they could, one and all, have been deceived. And the very circumstance of the four gospels, composed by different hands, recording the same facts, each in a peculiar style and in a different manner, proves the authenticity of them.'

'But,' again interposed Mr. Soames, 'do not many discrepancies occur in the Scrip-

tures, which must tend to weaken the force of their evidence ?'

'There may be,' answered the Rector, 'but they are of such minor importance, as cannot invalidate the subject. Each writer of the different books recorded what struck him as most important, so that any occasional omissions, discrepancies, and contradictions, which I am aware may be descried in their several narratives, so far from effecting their general truth, furnish the strongest confirmation of it. They do away in toto with all idea of connivance or conspiracy. Had there been design or concert, the Evangelists must have been in one tale even to the letter. Their revelation is the same in substance, and the points wherein they differ do not militate against their veracity.'

'There is another question,' said Mr. Soames, 'which I wish to ask you. You have observed that the four gospels, although recording the same incidents, were written by different persons. Now might not one gospel have been taken from another, and thus their evidence, to a certain extent, be weakened ?'

'Far from it,' replied the Doctor, 'if any one of the gospels be authentic, it is sufficient to prove our point; and if they be distinct and separate evidences, which we have every reason to pronounce them, the proof becomes the stronger; but granting that one authority did consult another, it must strengthen the validity of that other's evidence, and establish the fact. But these gospels were received as *separate* records, and therefore each gospel is a distinct narrative, confirming in every main point the veracity of the rest, however it may differ from them in style or scope of relation.

'The last argument which I shall here urge to establish my position, is the consideration of the many persecutions which the disciples endured, rather than deny the truth of Christianity. The propagators endured the greatest torture, frequently only to terminate with death. They submitted calmly, yea, smilingly, to these cruelties, rather than concede that, which, through strong faith and confidence, they knew to be founded upon facts. And would any one, think you, endure martyrdom for the sake of that which they did not, at all

events, feel to be veritable?—and recollect their senses in many cases, as with the first martyrs, were cognizant of the truths they died for, would they do so, or teach doctrines of morality and virtue, at the sacrifice of their lives, unless the motive were overwhelming?'

'From what you have adduced,' said Mr. Soames, 'I am quite satisfied that there does not exist a shadow of a doubt concerning the authenticity of the Scriptures, and upon the foundation of holy writ, I am quite persuaded you will easily prove the divinity of the Saviour.'

'I will endeavour to do so,' replied the Doctor, 'and we will begin by considering the miraculous manner in which he was born. Christ was conceived by the Holy Ghost, and born of a virgin. An angel of the Lord came to Mary, and said unto her, "*Fear not, Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his Father David: and*

he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God." Here observe, that two miracles took place; the conception by the Holy Ghost, and a virgin bearing a son. And when the time came for Jesus to be born, all the prophecies relating to his nativity were fulfilled, as to his family, the place, and the manner of his birth. Jesus, as had been prophesied, was of the tribe of Judah, and of the family of David; he was born, as was literally foretold, at Bethlehem; and as was written of him centuries before, of a virgin, and at his birth every particular relating to that circumstance was verified. And not only were these prophecies fulfilled, but every minute incident pointing to the Messiah, received in him its illustration, and could be confirmed and exemplified in no

other individual. Jesus, in his doctrines, actions, sufferings, and every thing he obtained for us, nicely corresponds to what was predicted of the Saviour, and the Son of God. In Zechariah we read, *They weighed for my price thirty pieces of silver.* In Matthew, the fulfilment, *And they covenanted with him for thirty pieces of silver.* In Isaiah we read, *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.* In Zechariah; *he was pierced.* In the Psalms we read; *They pierced my hands and feet.* All the Evangelists fully show that these cruelties actually took place. Again in the Psalms; *They shall laugh him to scorn, and shake their heads, and say, he trusted in God, let him deliver him.* Matthew says the same words. In the Psalms also; *My God, my God, why hast thou forsaken me?* In Matthew; *Eli, Eli, Lama sabacthani.* In Isaiah, *He was numbered with transgressors.* In Matthew the fulfilment; " *He was crucified between two thieves.* In the Psalms;

Gave me vinegar to drink. They gave him vinegar to drink, says St. John. In the Psalms again, *They parted my garments, and cast lots for my vesture.—Let us not rend it, but cast lots,* says St. John. Again, *he was led like a lamb to the slaughter,* so was Christ. Nay, not only in his life and in his passion, but even after his death and his resurrection, were things fulfilled in Christ which were predicted of him. *Secondly,* his divine msision may be proved from his actions, and from the innumerable miracles which he performed.'

'Did not Moses,' objected Mr. Soames, 'perform miracles to the amount of seventy-six, and were not seventy-four attributed to other prophets?'

'Jesus,' replied the Doctor, 'performed so many, that St. John in the hyperbolical style of the east, tells us "*if they were written, the world would not contain the books that should be written concerning the things which Jesus did.* Besides there was a vast difference in the manner in which Jesus performed miracles. Moses and the other pro-

phets never acted without prayer, without a reference, without an appeal, as it were, to a higher power. On the contrary, Jesus at once commanded, and every thing obeyed. Diseases sank before him, the dead came to life, and nature itself recognized his divinity, and acknowledged his superior power.'

'But in one or two instances,' said Mr. Soames, 'Jesus is said to have prayed to the Father.'

'You are right,' answered the Rector, 'but not for power to accomplish that which he willed. The prayer to which I suppose you allude, was of thanksgiving that his divinity had an opportunity of being manifested before men. It is evident that he performed miracles without word or sign, as in the woman's issue of blood, and even whole multitudes sought to touch him, and virtue went out of him and they were healed. Oh! what power, let me ask, except that of divine, could still, by a single word, the raging of the mighty billows, and the tempestuous howlings of the wind? What power could, with five loaves and two small fishes, feed a multitude of five

thousand people, except it were divine. What, save Omnipotence, could give sight to the blind, hearing to the deaf, speech to the dumb, and life to the dead. Well might they cry out, *what manner of man is this, that even the winds and the sea obey him.*'

'But more than enough, let us now transfer our attention to the internal evidence of Christ's divinity. St. John says, "*In the beginning was the Word and the Word was with God, and the Word was God.* Now that the Word means Christ, may be shewn by the creation being attributed to Christ, *God hath in these last days spoken to us by his Son, by whom he also made the worlds.* Again, scripture saith, *The Word was made flesh and dwelt amongst us,* and John calls Christ the Word, *He was clothed with a vesture dipped in blood, and his name was called the Word of God.* This establishes the divinity of Christ. Jesus himself said he was God: *I and the Father are one,* for which the Jews took up stones to kill him. And when the High Priest adjured Christ by the living God, *Art thou the Christ the*

Son of the living God?" He replied, "THOU HAST SAID," which was the eastern mode of an affirmative. All the epistles prove distinctly the divinity of Christ. He was in the form of God, and thought it no robbery to be equal with God; he was declared to be above angels, and to be the Son of God; he *was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory;* which shew that he was the Messiah. Again, Christ does not censure Thomas when he cries out, *My Lord, and my God.* Again, God calls himself the FIRST AND THE LAST, and this name is assumed by Christ: *These things, saith the First and Last, which was dead and which is alive.* And the names and attributes of God are given to Christ; he is called *the true God, the King of kings, and Lord of lords.* And the word *JEHOVAH* is given to him; besides he was acknowledged by all the early converts to be Christ; his own resurrection and his ascension prove him so.'

'I am,' interrupted Mr. Soames, 'per-

fectly satisfied, and I now can cry out, both from an inward conviction and outward testimony, that Jesus Christ was truly and really the Son of God, and that he died for our sins, and rose again for our justification.'

'Yes,' resumed the Doctor, 'we will now say a few words concerning his redemption. Christ, we are told in our second article, suffered to reconcile his Father to us, and was a sacrifice not only for original sin, but also for the actual sins of men, so that he brought redemption from sin and death, and an introduction into eternal life. The fall of Adam so affected the human nature of his posterity, that a large sacrifice was necessary to restore man to the favour of his Creator. In God's actions both justice and mercy were preserved. It was necessary that one should die for the sins of the world; God required an atonement, and thus did he evince his *justice*, and he gave his Son to suffer for us, thereby evidencing his *mercy*. Christ is called *the Lamb of God that taketh away the sins of the world. He was made sin for us. He was the propitiation of the sins of the whole world. He*

suffered once for sin, the just for the unjust, that he might bring us to God. God discovered his sense of the deep enormity of sin, by requiring so costly a sacrifice as that of Christ. At the same time assuring us, that whosoever shall believe on his Son shall have everlasting life. These are the terms and conditions of the gospel, and it is only by adhering to these terms that we can entertain hope of salvation.'

'The whole scheme of redemption,' said Mr. Soames, 'appears wonderful to a degree, but I cannot rightly understand why God should insist upon so large a sacrifice, for the sins of the world, or indeed wherefore in his mercy he could not receive man again into favor, without requiring any at all.'

'No,' replied the Rector, 'in default of sacrifice there can be no remission of sins. And were the sinner absolved without any expedient to satisfy the Divine justice, the moral law would be reduced to nothing: all distinction between right and wrong would cease. The Almighty would no longer have the attributes of justice. The guilt of Adam

was so great and so extensive, that no man, nor any collective body of men, could atone for the sins of the world. It was necessary for a victim to be offered—the Son of God was the only meet sacrifice—the Almighty was propitiated,—he accepted the offering, and God became reconciled to the world, so that henceforward mankind became justified freely by grace, through the redemption in Christ Jesus.'

'Another question,' said Mr. Soames, 'has just struck me, which I am anxious to have resolved. Did Christ die for the sins of those who cease to exist on earth, before Christ came into the world?'

'That inquiry,' replied the Rector, 'hardly concerns us now. We have reason to infer that when Adam sinned in Paradise, Christ stood between God and him, because man did not instantly die upon committing the offence, he only became subject to death and all other infirmities. We know that Christ was from the beginning, because he has assured us of it. "Before Abram was, I *am*," and therefore he might, and no doubt did, interpose, and prevent man's immediate destruction.'

'How then,' again interrogated Mr. Soames, 'could people who walked this earth before Christ came into the world, have had faith in the Saviour, seeing they could not possibly have forecasted his existence, nor have known any thing about him.'

'Before Christ came into the world to suffer for men,' answered the Rector, 'there were types of him which were *designed* by God to prefigure his Son—thus, under the old dispensation, the scape-goat and the paschal lamb were types of our Saviour; there were other innumerable types wherein the mental eye of faith might have beheld the Messiah; thus Abraham saw the day of Christ and was glad. If you look into the ancient histories of the world, you will find, that the practice of expiatory sacrifices has existed from the earliest times. A beast was commonly offered for sacrifice in the room of the offending person: this oblation was accepted, at once as the acknowledgment and as the punishment of sin, and the sinner was again received into the favor of God. The thing offered was a type of Christ, but when Christ appeared, the

shadow was no longer required, and in his person the substance was substituted. Christ thenceforward became the only hope by which we could obtain salvation—he presented himself as a stupendous sacrifice, an atonement, an expiation, a propitiation, a satisfaction for the sins of the world—and we are certified, that whosoever believeth in this Lamb shall be saved.'

'Upon your resolving one remaining difficulty,' said Mr. Soames, 'I shall feel myself perfectly satisfied. How can a man believe? How could I, for instance, unless having been brought to this bed of sickness, I had the opportunity of profiting by your valuable ministration; how otherwise could I have believed.'

'You may herein discern,' replied the Rector, 'the invariable providence of God, how he takes every means, short of shackling his free-will, to bring sinful man to repentance; he works upon him in divers manners, either by sickness, by loss, or by some other calamity, and thus, so to speak, prompts and induces him to be saved. This sickness, for

instance, has been sent to you for a beneficent purpose, since now I trust you have become, from having been the greatest infidel, a sincere believing Christian.'

'I have,' ejaculated Mr. Soames, with grateful fervour, 'and you have made me so.'

'No,' answered the Rector, 'I have been only the humble instrument in the hands of God, to him, as his due, be all honour, and praise, and glory for evermore.'

'True!' rejoined Mr. Soames, 'to him be the glory; and now I am ready to offer unto him any acknowledgment, which he will deem worthy his acceptance from a sinful creature. I will receive the cup of salvation, and rejoice in the name of the Lord.'

'That you shall,' said the Rector, 'but allow me to suggest the propriety of your giving the subject, upon which we have been conversing, your earnest consideration, in case there should remain the least doubt on any of the truths, I have done my best to inculcate. I will be with you early to-morrow morning, and then perhaps your wife and daughters will join with us in celebrating the holy

eucharist. But let us, at least before we part offer up a prayer of thanksgiving to Almighty God for his late mercies, manifested unto you!'

Here the Doctor knelt down and prayed, in which orison, the sick man heartily joined. Dr. Truman then took his leave, and on the morrow, according to his promise, was by the bed-side of Mr. Soames, ready to administer the sacrament.

'I have been turning over in my mind,' observed Mr. Soames, 'every point which we have been discussing, and can easily reconcile every thing to my mind. But, after all, I would be glad to learn how we actually eat and drink the Lord's body, if you will only be kind enough to explain this to me, I shall be quite prepared to receive the sacrament.'

'We do not,' answered the Rector, '*actually* eat and drink the Lord's body. Our Saviour certainly did say, "*This is my body which is broken,*" but he intended it *figuratively,* indeed it is impossible for us to understand it *literally,* inasmuch as his body was at that time in an unbroken state, so that the bread was meant

as a *memorial* of his body, and the wine as a *memorial* of his blood, about to be shed. We are to understand what our Saviour said, in a *spiritual,* not in a *carnal* sense. The bread and wine are a *symbolical* representation of the body and blood of Christ; a sacrament is an *outward and visible sign* of an inward and spiritual grace, but if you convert the *sign* into the *thing signified*, you overthrow the nature of the sacrament, and destroy the beautiful emblem which Christ intended this sacrament to convey. St. Paul says, *As oft as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come;* implying that the whole was a *figurative memorial* of Christ's sacrifice. He also calls the sacrament *the communion of Christ's body and blood,* and not strictly *the body and blood,* implying that there was a spiritual communication of blessings along with the elements, and not an *actual* change of them. Indeed it would be absurd to suppose that our Lord was the subject of a feast before he died, and that he has continued to be so even until the present time.'

'The word *figuratively*,' interrupted Mr. Soames, 'sufficiently expresses to my mind, that which before I did not correctly apprehend. I shall now be happy to partake *spiritually* in the body and blood of Christ, and I pray God that our souls may be strengthened as our bodies are by the bread and wine. And in receiving this holy sacrament, I beg to assure you that I do so, in a lively faith in Jesus Christ, as being the Son of God, whom before I despised, and whom I crucified afresh. But, as you have advised, should I be permitted by the Almighty to rise from this bed of sickness, I will renounce publicly my former delusions, and confess before God and man, *Jesus Christ and him crucified*; and may God grant that the poisoned arrows which, in my insane ignorance and conceit, I have heretofore sent abroad, may fall harmless, and without taking effect upon any human creature, but if any have gone down to the grave infidels, through my fatal agency, then may their punishment be allotted unto me, nor God visit on their heads my proper sin.'

'Such a declaration, although it be no more than I expected, is worthy of you,' returned the Doctor. 'It enables me to hold out this encouragement, that you have performed half the duty of repentance, which is the being truly sorry for your sins; go on in the course so well begun, and by the publication of godly works evince the sincerity of your sorrow, thus will you, through the merits of Jesus Christ, be an inhabitant of his holy mansions.'

Dr. Truman thereupon administered to the interesting group around him, the Lord's Supper; and never any one partook of that heavenly feast with more holy feelings, and sincere love, than did Mr. Soames. From having been previously a confirmed infidel, he thenceforward became from conviction a sincere Christian.

After the celebration was completed, the Rector, before he took his leave, said he would relate an anecdote concerning the subject of transubstantiation, which they had lately been discussing, and which he anticipated would prove very impressive to the mind of Mr. Soames.

'I require,' returned Mr. Soames, 'no further conviction whatsoever upon the subject; nevertheless, I shall be happy to hear any thing which you will be kind enough to narrate.'

'It is a story,' rejoined the Doctor, 'which may be very briefly delivered, yet I think it likely to produce a lasting effect.'

'When Villiers, Duke of Buckingham was very ill, James the Second sent a popish priest to him, with directions, if possible, to convert him to the Roman Catholic faith. The Duke being prepared for the visit of the priest, and happening to be apprized of its object, received him very courteously, and proposed their taking a glass or two of wine before they entered upon any discussion. After sitting a few minutes, the Duke drew the cork out of the bottle, and placing it upon the table, requested the priest to favour him with his judgment upon the qualities of his fine horse.

'Horse!' echoed the priest in amazement, 'what horse?' 'The gallant steed that I am leading,' replied the duke, patting the cork and moving it from side to side, as if the table

were a *manége* and he were showing its paces. 'Don't you think he is a very fine fellow?' 'Your Grace has chosen a very untimely season to be merry,' remarked the priest gravely. 'Merry,' rejoined the Duke, 'I assure you, I was never more serious in my life; does your Reverence mean to insinuate that this is not a horse?' 'Your grace must be as well aware as myself,' returned the other, dubious for an instant of the noble's sanity, 'that it is no horse, and nothing but a cork, which you have this moment extracted from the bottle.' 'Nay, Father,' said the Duke, 'you would find it hard to prove that this is nothing but a cork.' 'I can do so very easily indeed,' replied the priest; 'for I taste it, and taste it is a cork; I look at it, and see it is a cork; I feel it and feel it is a cork; by all the evidences of my senses, I am persuaded it is nothing but a cork!' 'Well, well,' said the Duke, 'I believe you're right, for I begin to see that this horse of mine must be a delusion of the brain, with which I have been occasionally troubled since my illness; we will now therefore, if you please, Father, proceed with

the business on which you have come.' The priest then began to explain the mysteries of the popish church, and after having run on with much volubility for about a quarter of an hour, the Duke suddenly stopped him, saying, 'If you will only satisfactorily explain to me the doctrine of transubstantiation, I will take all minor points for granted.' Accordingly the priest proceeded to give the required elucidation, summing up his argument with the following words—'so that you see after the consecration of the holy elements, the wine is changed into the *actual blood,* and the bread into the *actual body* of Christ.' 'Hold there,' interrupted the Duke, 'I think I can refute that, and by your own arguments too. For I taste, and taste it is bread; I look at it, and see it is bread; I feel it, and feel it is bread; by all the evidences of my senses I am persuaded that it is nothing but bread. Remember the cork, Father, remember the cork!' Thus by this illustrative bit of pleasantry the Duke disproved the bread and wine being the body and blood of Christ.'

'Ah! quite satisfactory,' said Mr. Soames,

'that alone should have induced the priest to have renounced those excrescences which in the long night of centuries had been foisted on our divine religion.'

Dr. Truman then rose, and having congratulated Mr. Soames upon what had lately taken place, departed.

After the above memorable incident of his life, Mr. Soames survived many years, most happy to controvert and disprove the opinions inculcated in his former writings, and contributing many standard works upon Christianity, which caused his name to be repeated with respect and affection, long after he was no more.

REANIMATION.

REANIMATION.

Amongst the many acquaintances with whom Dr. Truman had the pleasure of associating, was a family of the highest respectability, consisting of three daughters and an only son, besides the parents. Only a few years gone by and a much larger circle had inhabited their beautiful domicile—A house situate on an eminence, two miles from the town where the Doctor resided. But that insidious despoiler, Consumption, had reduced their numbers. It is no less remarkable than true that those, whom that wasting disease marks out for its victims are ever amongst the most beautiful and lovely of the human race. Whether the malady itself imparts an interest to the patient, or our compassion a prejudice in favour of

what Mrs. Siddons has styled '*a frightful fascination,*' we know not—but so it is. Pity works upon our feelings, and interest takes possession of our hearts.

In the family to which we have just alluded, five of the daughters of Mr. Honeywell had descended to an untimely grave. Margaret was to all outward appearances following them to the same cold repose. To the eye of the uninitiated she seemed to be enjoying the best health, and the rich false hectic flickering upon her lovely cheeks bore evidence to those who did not sufficiently understand the case, of a good constitution, and even in others inspired a hope, approaching to confidence, that her situation was far from critical. But the secret working within, the gentle, slow, but sure and Tarquin strides which death was taking towards her, convinced Margaret herself that she was fading away, and that the earth must soon close over her body, as it had done over her sisters before her.

Margaret Honeywell was an object of great admiration to every one who set eyes on her. She was beautiful and accomplished, of a dark

complexion, and of a comely form. Her jet black eyes beaming with expression betokened very conspicuously the kind feelings of her heart, and told the nature of her mild and benevolent disposition. Her whole countenance, marked with fine and regular features, bespoke the fatal truth, that she was more fit to be an inhabitant of the other world, than to move with feeble tread along the sharp and thorny thoroughfares of this low earth, so full of cares and sorrows, so rife with subterfuge or violence, so inhospitable to its fragile denizens. Reader, imagine for a moment a beautiful creature of the age of eighteen, formed as it were by the Almighty expressly to be received into his own abode, the home of her nativity, there to join in with the company of celestials, to proclaim all that is heavenly and heart-cheering. Imagine one with scarce sufficient time allowed her to taste the bitters of this dreary passage to eternity, unto her an insensible translation to the house of the great Jehovah! Imagine more than mortal beauty, and all the comeliness of refinement meeting in the same angelic form—a being just from the

hands of God, sent like a beautiful butterfly to expatiate for a season over this garden and grave of earth, to droop at the unexpected advent of autumn, and then to die when an untimely winter has enwrapped all nature in its cold embrace. In short, imagine one too sensitively delicate and beautiful to drag on a wearisome existence, when the dew of life was sipped, and the gloss tarnished, among coarser, baser natures, or to take interest in mere terrestrial objects, and you will picture to yourself the person of Margaret Honeywell.

Death was fast approaching, but the lovely candidate for eternal happiness was resigned; she felt confident of exchanging this uneasy state of being for a better; her hope was almost sublimed into certainty that her name was registered in heaven. Though this was felt to be the case, it was nevertheless considered desirable, that Dr. Truman should commune with her daily, to relieve her mind from any occasional melancholy which might invade her peace, and so overcast her few remaining days of pilgrimage on earth, precipitating her fate, and terminating even more

prematurely than would otherwise be the case, an existence so dear to those around her.

The situation of the abode of the Honeywells was truly beautiful, presenting features of scenery of the most romantic order. The house, though not large, was replete with all those comfortable appliances which the most luxurious Sybarite could desire, or the most ample means command. Taste of a refined order had been exhibited as well in its erection, as in the furniture and decorations with which it was supplied. There was an '*admired disorder*,' the result of exquisite tact and cultivated skill, visible in the disposition of the draperies and arrangement of the furniture, which took from them that set character and air of stiffness, so generally *objective* and objectionable in the internal economy of our modern great houses. The grounds about were of a picturesque description, and without ostentation or parade, were kept up in the most tasty style imaginable; trees, shrubs, and plants were gracefully disposed about, which made the appearance truly charming to the beholder; and while the beautiful plants exhaled perfumes

of the most fragrant odour, the aged oak would here and there extend its knarled arms, affording a not unwelcome shade and shelter to the cattle scattered over the park. A sheet of water, on which was often to be descried from the distance, the sails of a small boat, relieved the eye from that sameness and uniformity which otherwise affected the panorama of the surrounding country. In the centre stood an island, wherein had been erected a slight obelisk. It was the memorial of some faithful animal belonging to Margaret, and to which, during its life, she had been attached. All the eye rested on was lovely and serene, nought was admitted to jar with the beauty and unity of the scene; Nature in one of her most exalted moods appeared to have surpassed herself, lavishing more than ordinary care upon the objects around. With the assistance of art she had created a spot which might almost be deemed to emulate the garden of our first parents; but unlike Eden, it owned all the charms of nature unalloyed by the temptation of disobeying the commands of the Deity. The tree of knowledge and the tree

of good were planted in the grounds, but the tree of evil was not there; everything around bloomed with joy and delight, and the little lambs which cropped the flowery pastures, as if conscious of their happiness, were to be seen frisking and skipping before the windows, in frolicsome innocence and pleasure.

As Dr. Truman was approaching one morning towards the house by the carriage drive, which wound on either side the mansion, and which was bounded by rich foliage and plants, mostly reared by the delicate hands of the young ladies; his attention was suddenly arrested, through the trees, by a white object, which at first was hardly discernible: upon his drawing nearer, he distinguished the figure of a female, apparently occupied in prayer. He stood for a moment looking upon the appearance before him, and soon recognized who she was. It was Margaret. The decaying beauty, the very *beau ideal* of all that men love and women envy, had, as she thought, secluded herself from the gaze of this low theatre of desires and frailties, and was offering up a prayer to her Almighty Father in

secret. The Doctor passed on, careful not to disturb her devotions, and unwilling to startle her by his sudden appearance. He arrived at the house, and not long after he had seated himself Margaret entered the room; little was she aware at the time, that she had just been the subject of the Doctor's surprise, and that she had been seen by any other eye, save God's, at a time when the still sanctuaries of her soul were consecrated to his services. She was cheerful, and communicative, and immediately expressed her pleasure at seeing the Doctor so much earlier than she had expected.

'The few engagements which I have on my hands to-day,' returned the Doctor, 'combined with the inviting beauty of the morning, will account for my early appearance.'

'I wish,' observed Margaret, 'that your engagements were less numerous, then we might oftener have the pleasure of seeing you, for it is indeed a pleasure to hold intercourse with one of your character, whose outward profession so truly indicates, and so exactly corresponds with your inward virtues. Your face, (you will pardon my enthusiasm,

my dear Sir,) is indeed the mirror of your heart, upon which is reflected all those qualities which I am sure must endear you to every one who is honoured by your intimacy, or blessed with your friendship. And if I have one desire upon earth, that I wish to be gratified in heaven, it is that I may recognise you with my dear relations in the realm of bliss. Shall this thing be?

'That is a question,' replied the Doctor, 'which has occupied the minds of the most able divines, and still they disagree in their conclusions: many arguments may be adduced upon both sides. When the child of the wife of Uriah died, David appeared comforted with the hopes of seeing it again. *I shall go to him*, said he, *but he shall not return to me*, implying a consciousness of his meeting the child again. But on the other hand, when the Sadducees came to Jesus with a desire to have the same question solved, he at once silenced them. *In the resurrection*, said he, *they neither marry, nor are given in marriage, but are as the angels of God in heaven.* Thus our Lord maintained a reserve in confirmation of aught

further than the happiness which is in heaven, The question relating to the woman who had married seven brothers, was precisely of a nature to have elicited from him an account of the state of human beings in the next world; and, undoubtedly, had it accorded with the wisdom of Christ to have given us an intimation of heavenly things, he had done so. His silence in this regard, merely implied that the righteous would be as angels of God in heaven. Therefore I think we should humbly be satisfied with knowing, *as in a glass dimly*, that the soul will exist in heaven without a cloud to sully its purity, or darken its intelligence, in a state of happiness such *as eye hath not seen, nor ear heard*, without diving into further mysteries, that only prove the source of wildness and enthusiasm.'

'True, Doctor,' said Margaret, 'I stand corrected; we ought to be sufficiently thankful that God holds out to us sinful creatures, such prospects of bliss, though I am sure that you must allow, it is very natural for us to be anxious concerning the salvation of others, more particularly of those whom

we love, as well as our own prospects in futurity.'

'Doubtless,' immediately answered the Doctor, 'it is incumbent upon us so to do, but not, I think, to indulge in any curiosity beyond.'

At this moment the physician entered, and motioned the Rector, as if he wished to speak to him in the adjoining room. On his joining him, the Doctor's distress was extreme, to be informed that the life of Margaret was hanging upon a thread, and that in all human probability, she would not survive many days. The physician begged Dr. Truman to apprise her, as well as her friends, of the imminent danger of her situation.

'Can this be true?' earnestly demanded the Rector, whose hopes almost impelled him to disbelieve the awful tidings.

'What I notify to you, is, I fear, too certain,' replied the physician, in a faltering accent, and he turned aside his head, unable to add more. 'But how can this thing be?' objected the Rector, 'she is certainly more lively to-day, and evidently in much better spirits than I have witnessed with her for some weeks past!'

'That may be,' replied the physician, 'but as a spark on the point of expiring will revive, so do the spirits of Margaret at the eve of the separation of soul and body flicker higher, and kindle hopes of the continuation of life, but alas! with her death, like a stone thrown from some lofty precipice, which increases in velocity the nearer it approaches the earth, and accelerates his pace as the awful transit to eternity, draws near. I must leave you, in order that without delay, you should make it known to her parents, whom I hear approaching, and likewise that you signify to herself, the imminent danger of her situation.'

'I have no hopes,' added the Doctor, after a pause, and in a solemn voice, 'none dear Sir, save of her existence in a better world,' answered the physician.

At this moment Mr. and Mrs. Honeywell entered, in anxious expectation of hearing a favourable account of their beloved child, but upon inquiry, the physician shook his head, and immediately quitted the apartment. The mind of the Doctor for a time was staggered, and he felt unable to perform the task that

the physician had imposed upon him. He stood mute, but the silent tear rolling down his venerable cheeks, disclosed to the disconsolate parents the real and melancholy truth. The Father, in the worst agony of suspense, between hope and fear, desired an immediate explanation, while the sobs of the distracted mother called the two youngest daughters to be auditors of the melancholy tidings. When the Rector had in some measure recovered his self command, he told them candidly the full extent of the impending bereavement, and signified his wish, that the object of their affection should be made acquainted with her situation. When quiet was partially restored, and the near kindred of the departing damsel were more composed, if not more resigned, to the mournful catastrophe which was about to happen; the parents pressed the Rector to perform the task of communicating with their daughter upon the subject. It was so concluded upon. He went forthwith in search of Margaret, but she was nowhere to be met with.

'May be,' said he to himself, 'I shall find her on the same spot, in the garden where I be-

held her secluded on the bended knee, at her private orisons. But how can I have the heart to go about this? Often indeed have I certified and enunciated from my pulpit, that man was born to die, but how can I, in cool blood, go to a young female, and like death's messenger, blow in her ears that her time is at hand, that she, who to all appearance basks in health and beams with beauty, must in a few hours become the victim of the insatiate grave, and food for the carrion worms.'

He slacked his pace, and then stopped short, like one who suddenly sees a snake in his passage, and in the extremity of his fear is unable to advance or recede. His bosom became full of indescribable emotion, which wrestled like strong athletes therein, and he suffered from the internal struggle as if the various feelings which overcame him were contending for supremacy. In this state of incertitude he stood for awhile unable to advance a step, looking more like a man paralyzed than a sentient being. Just at this point of time he caught sight of a figure approaching him with rapid steps, as if aware that his mind was

labouring under some mighty difficulty. It was Margaret—she had been watching him for awhile, till at last, apprehensive of consequences, she had burst upon his presence in the manner we have related.

'What,' exclaimed she, as she came up, 'can have happened? I fear that you must be dreadfully indisposed—tell me, that I may afford every assistance in my power.'

The Doctor, thus taken by surprise, felt absolutely unable for some time to utter a syllable—at last he made answer—

'I labor under the difficulty of my task, my dear young lady,—summon up your fortitude, I have a melancholy one to perform.'

'Relieve your mind,' interrupted Margaret, 'I see it is that that suffers; trust me, reverend Sir,' she presently added, 'I can bear all that I have to endure here, for the few remaining days I have to stay.'

'Who,' asked the Doctor, 'has thus apprised you of your approaching fate, for even that was the sole object of my seeking you in this garden.'

'God!' instantly and solemnly answered the

pious Margaret. 'In my secret soul I have been long prepared for my exit—long expecting to resign my being into the hands of its Creator. I can cry out with holy Job—*The Lord gave and the Lord hath taken away, blessed be the name of the Lord.*'

'When this,' said the Doctor, 'is the case, we can much better endure the parting from those whom we love, because we are persuaded that they are going to exchange the transitory joys of this world, for an enduring substance in futurity.'

'This is my case,' replied Margaret, 'I feel that I am ascending to happier and better regions. I make no boast that I have by my own merits acquired this favor, I am too convinced of my human frailty, but *I know that my Redeemer liveth,* who by his intercession and blood has procured it for me. I was born a sinner, I have lived a sinner, but I have been washed in the blood of the Lamb, in whose presence I must soon appear ;—though my body be consigned to the earth in dishonour, yet shall it rise in glory ; and though it be buried a natural body, yet shall it be raised a spiritual

body, to enjoy for ever the privileges, which the Saviour has purchased for all those who believe faithfully in him.'

'Faith here,' said the Doctor, 'is indeed perfected in sight, and a hope of resting in the bosom of Jesus rendered certain from a firm belief in his atoning merits. And if it be your lot, Margaret, to depart so young out of this troublesome world, whither *the wicked cease from troubling*,—God's will be done; and may those who are left behind be comforted in the assurance that it is his providence which is about to take you from them thus early, 'ere you be known to sorrow and tempted by sin, and that it is his will in mercy to remove you 'ere time shed his sere leaves upon your brow.'

Margaret appeared, from the excitement which she had just undergone, to be growing faint and weak, which the Doctor perceiving, he led her into the house, where were assembled her dearest relations in the deepest grief and consternation. When they saw her look so fair and pure, hope for an instant revived in their bosoms, but soon

departed, leaving them, if possible, in a worse state than before. The Doctor did all he could to mitigate their sorrows and soothe their distress, but to no purpose; *they wept like Rachael, and refused to be comforted,* because she upon whom they doated stood like some etherial thing upon the horizon of this world, hovering 'twixt life and death.

The Doctor then took his departure, after wishing the beautiful girl farewell, and he began to apprehend that the words of the Physician would be too soon verified, for he saw that the beauteous frame of Margaret was fast decaying away, like a too early flower nipped in its opening bloom. When he took his leave of her, she had more the appearance of a corpse than of a living individual, but still the traces of superior beauty remained, sublimed and etherialized, as it were, by the effluence of approaching beatitude. The regularity of those fine features assumed an angelic cast. When she grasped his hand, as if conscious that it would be for the last time, she expressed herself warmly for all the kindness he had evinced to her, assuring him that if her

heart, which was now almost still, could speak, it could never tell sufficiently the gratitude which she owed to him. She prayed that his kindness might be as strongly registered in heaven as it was engraven on her heart, and that she might meet him in those mansions, whither she was fast hastening.

The Doctor bent his steps in silent melancholy towards the Rectory, deeply impressed with the scene which he had witnessed. On his arrival he entered his closet, and prayed his Father that he would graciously receive the soul of the young female whom he was about to take from this world of probation, and strengthen the hearts of those, who were left behind to mourn over the hallowed remains.

Early on the following morning Dr. Truman made a point to visit the interesting family of Mr. Honeywell. An unusual cast of dulness came over his mind. As he approached the house, the same feeling, almost deepening into sadness, brooded over him. Every thing abroad was still, not the smallest breath of wind rustled among the trees the morning was fine, but owned that gloomy

character in unison with, and suggesting thoughts of the most desponding description. Nature herself appeared as if she had staid her course, the sun discontinued to shed his rays, and his disk, obscured by lurid vapours, was scarcely visible; all outward things seemed fraught with strange oppressive melancholy. On Dr. Truman entering the avenue which led to the abode of Margaret, the same dull appearance of all animate and inanimate things struck him forcibly. The trees, which only the day before, seemed to flourish with healthful, vigorous life, now languished,—the several plants and flowers no longer shed forth their peculiar sweetness—the very animals with instinctive consciousness seemed to droop beneath the unusual influence. The little lambs, as if awe-stricken, had sought the protection of their dams, and were quietly lying by their sides. The cattle, without motion, stood under the foliage, (shade it could not be called,) of the wide spreaking oaks. All was still—not a breath was heard, save at intervals the scream of the wild owl, as if raised from its rest untimely, pierced the ears of him,

who appeared the last man upon the face of the creation.

None met him to hail his arrival with a smile, the large Newfoundland, heretofore accustomed to bay his deep-mouthed welcome, and wag his tail upon seeing him, only growled as he passed the kennel; the birds were observed roosting upon the trees, the drooping leaves of which could scarcely afford them a safe retreat; the hall clock had stopped; the blinds of the house were all lowered, the bell was muffled; and gloominess of the most unwonted description, sat like an incubus upon all around.

An old servant who encountered the Doctor as he drew near the mansion stopped short and would have accosted him, but his voice faltered—it mattered not; what need of words at such moments? Oh! there is a sympathy, a free-masonry in looks which transcends all articulate expression. The tears which rolled down the furrowed check of the aged domestic told their own tale, there were syllables trembling on his tongue, but mental or bodily strength was wanting to give them utterance.

As we have said, all appeared inanimate—time itself seemed as if it was brought to an end; but Margaret was alive, if indeed the condition into which she had sank could be called existence. Nearly insensible to those around, she lay betwixt consciousness and dissolution, as fair a piece of earth as ever the approach of death came unto, with the beauty of the steps that upon the mountain top bring good tidings, "*publishing* Peace *Salvation.*"

It was evident that life and death were contending together, and it was only too obvious that the struggle would eventually end in the dust returning to the earth as it was. All those symptoms of decay which with singular beauty and philosophic precision Solomon describes as preceding the instant of dissolution, were apparent; "*or ever,*" as he goes on in those figurative expressions which really seem to anticipate the illustrious Dr. Harvey's discovery of the circulation of the vital fluid, "*or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.*"

The Rector having been requested to attend,

for the last time, upon the dying Margaret, with gentle step entered the room, and drew near the bed; the mother was by the side of the couch well nigh breathless as her child, watching through her tears those few remaining sparks of life, which flickered in the frame of the expiring sufferer. Mr. Honeywell and his other two daughters were seated near a small fire almost reduced to ashes, in uncontrollable distress. They could only intimate their consciousness of the Doctor's presence by motions.

The dying girl raised her languid eyes, and faintly smiling, as though she caught far off the still sweet fall of the angelic choir, again closed them. Was she no more? It was too terrible for belief. The Doctor took her hand within his own palm, and thought the fingers closed upon him with a pressure, so slight, that to his mind it remained a doubt; the hand was cold, moist, and clammy, death was upon it. She seemed to go softly to her last slumber, decaying like the expiring lamp, unseen away. The worthy minister watched her for some time. Her thin lips, pale as the youngest leaf of the wild rose, seemed stirred with

prayer. She revived a little, and recognized who were near her, but presently became again insensible. The Doctor then knelt down, and offered up the prayer to heaven appointed to be used for those at the point of departure. He commended the soul of Margaret into the hands of a faithful Creator, and besought him that he would wash it in the blood of that immaculate Lamb, that was slain to take away the sins of the world. When he arose, he found that Margaret signified her approbation of what he had done, by a scarcely perceptible movement of her lips; he pressed her hand, and again felt the pressure slightly returned. Having given her his blessing, he soon after departed.

Dr. Truman returned to his family, with feelings more easily to be imagined than described; and in the course of that same evening, as he had apprehended, the intelligence reached him that Margaret was no more.

Two days subsequent to that evening, in the course of which the soul of Margaret had taken its flight to its native sphere, the Doctor went to Mr. Honeywell's house to ascertain

what arrangements he wished to make concerning the funeral. He found the family, as of course he expected, in great distress, but as resigned to the will of God as could be hoped for, under the immediate pressure of their bereavement. This was on the Monday, and it was intended that the body should be interred on the Wednesday following; accordingly, preparations were made. By the Rector's advice, the funeral was to be as private as possible; few persons except her nearest relatives, were asked to join in with the procession. Two coaches and a hearse were considered all that were requisite, though many gentleman's carriages were ready, out of respect to Margaret and the family, to follow the corpse to that cold bourne, whence it would only rise to put on immortality.

After the necessary arrangements were concluded on, Mr. Honeywell expressed a desire that the Doctor should view the corpse;—the Rector would have declined. 'Recall not to my memory,' said he, 'more vividly the form of her, who is now, alas, an angel in bliss; let me not witness how cold insensate Death hath

set his seal on the charms of beauty. Her body, I doubt not, is yet lovely in decease, and her spirit, I feel well assured, hath returned to the guardianship of its creator.'

'It is our united wish, my dear Sir,' reurged Mr. Honeywell, 'for you to behold her; there is nought to alarm; she bears more resemblance to the carving of a beautiful statue than the lifeless trunk of a female.'

'At this sad hour,' said the Doctor, 'I would willingly accede to any request in my power, so if it be indeed your united wills for me once more to set eyes on the beautiful Margaret, let me accompany you at once to her shroud, that I may take my last farewell.'

Mr. Honeywell then slowly led the way, and they presently found themselves in the chamber where Margaret yet sojourned in the flesh. There lay the corpse. The picture of her last repose was beautiful, more beautiful, if possible, than when radient with youth and joy, and consciousness. The features were not marked with agony, nor had been deformed by the last convulsive pangs of dissolution. The cold brow was not ploughed by

furrows, but upon the forehead was the glimmering of that star and the mark of that cross, which were stamped upon her when she was made a Christian; there was a lifeless trunk indeed, but one that had emitted its spirit to the bosom of its Redeemer, and one that was waiting till the trump of the archangel should arouse the dead, and proclaim the victory over the grave.

The Doctor remained for some time, with his head inclined over the body in silent emotion—not a word for a long interval passed between him and Mr. Honeywell—the chamber of death was felt to be a sacred thing, and the mutual silence was deep and impressive. For more than a quarter of an hour the Doctor's eyes had been fixed upon the still calm spectacle before him—and at last he said in a low agitated voice—'I find it difficult to persuade myself that she is dead!' he paused for a moment, and then suddenly exclaimed with uncontrollable emotion—'SHE IS NOT DEAD! SHE IS NOT DEAD!'

The wonderful annunciation was true! Upon placing a glass before her mouth they were

certified that breath was upon it. No time was to be lost, Margaret was alive. The physician was instantly sent for, and in the interim the Rector succeeded in getting a few drops of liquid between her lips, and with every drop fresh indications of her existence were elicited, till at last it was manifest that she had only been in a trance, out of which she was fast resuscitating.

Her parents, between the hope of her being alive, and the fear of having after all to witness as it were a repetition of her last agony, scarcely knew what they were about. The physician arrived, and all their most sanguine hopes were realized. Margaret was not only restored to life, but soon after, to the inexpressible delight of all who knew her, to convalescence, and the Doctor, a few years subsequent, had the pleasing duty of uniting her to his own son in the bands of wedlock, instead of having to bury her by the side of her sisters who had gone down to the grave before her.

CHURCH DISCIPLINE.

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It was the annual custom of Dr. Truman to leave his parish for a month in the course of the summer, in order to relieve his mind from those arduous labours to which it was daily subjected, a relaxation to which none could object. His family had anticipated his departure by a day or two, and he was about to rejoin them at a watering place, situate not many miles distant from his rectory.

Dr. Truman had secured an inside place, and on seating himself in the coach, he recognized in two of his travelling companions, his own parishioners. The other passenger was an utter stranger.

As is generally the case, the conversation ran through every variety of topics, but the

Doctor took at first little or no part in their discourse, though they uniformly appealed to him for his opinion.

'In politics generally,' remarked the Rector, on one of these occasions, 'I take little or no interest, but whensoever I am called upon to answer a question relating to the church, then, as one of her ministers, I feel in duty bound to defend her, according to my humble competence and to the best of my ability, such is my rule, and I see no reason why I should be backward in this.'

'Permit me, if such be the case,' made answer Mr. Clark, with a smile, 'to ask you a question which you will allow to be pertinent; Do you consider that your church does not need any reform?'

'The word *reform*,' replied the Doctor, 'is of an ambiguous meaning. If you take the modern sense, which political agitators are pleased to put upon the term, viz. a levelling or a destruction, then I am pretty strongly of opinion that our establishment needs no such *reform*. But, on the other hand, if you mean by the word *reform*, a change for the better,

provided that change does not infringe upon any of her fundamental ordinances, or affect her property, I would say that she needs it; upon the obvious principle that nothing that is governed by "earthly vessels" can exist without requiring reparation. But it is a mere radical sequitur to infer, because a part of her machinery is out of repair, therefore the destruction of the whole machine ought to be meditated.'

'That indeed,' returned Mr. Clark, 'is very candid on your part. Then admitting, as you seem inclined to do, that there be abuses, don't you opine that a man may well be excused for leaving the church?'

'By no means,' answered the Doctor. 'We have, as I have already granted, abuses in our establishment,—unworthy members both lay and clerical, but, comparatively speaking, very few, considering how extensively our work is carried on, and how many hands are necessarily employed in the undertaking. We possess every thing in our establishment necessary to bind men to the church, and we have functionaries, qualified by education, bound by the

most recognised authority to correct and extirpate our abuses. Now, Sir,' continued the Rector, 'as we have entered upon the subject, I will inform you upon what grounds I became a member of our church, that you may at once see I acted upon principle, taking the Scriptures as my guide. I became a minister of the Church of England not rashly, nor being constrained thereunto, but upon firm conviction, the result of much studious inquiry, that her doctrines and her worship were pure and apostolic—because she is one of the oldest branches of the Christian church—because she holds fast the truths of the gospel, and exhibits in her articles, creeds, and services, the doctrines of the apostles—because, like unto the primitive church, she had three distinct orders, bishops, priests, and deacons—because the most able, learned, talented, and most sincere Christians are to be found in her communion—because her services are distinguished for beauty in style, piety in sentiment, and characterised by charity in all things—because her prayers are so plain, so full, so fervent, and adapted to every capacity, that let a man

be in any trouble, in sorrow, in need, sickness, or any other adversity, he will find a prayer in our beautiful liturgy, meet to offer unto God: again, because I hate disunion; the Scripture says, "*Mark them which cause divisions, and avoid them,*" and I know that the church, as far as can be, is free from that opprobrium:—because I wish to submit myself to every ordinance of man, not revolting to my reason, for the Lord's sake; and to forsake the church would be to despise the ordinance of man; for the establishment to which I belong, is protected by the institutions under which I live: because I see the blessing of God resting upon his everlasting tabernacle: and though environed by enemies, and attacked on all sides, still the church stands majestic, smiling upon the feeble attempts of men to subvert her—because I observe the lives of her sincere members to be simple, and exemplary, and distinguish among them more exalted virtue and piety, than are anywhere else to be found—because I find upon examination, that her doctrines and ordinances are Scriptural, and that those who adhere to them must be, according to our Saviour's promise,

inhabitants of his kingdom. And lastly, because I was induced, under all these concurrent circumstances, from an innate principle, which, under the direction of reason, can never lead astray, and which, I entertain no doubt, was called into action by the Holy Spirit, to exercise the faculties with which the Almighty has endowed me, in his service, and in his church.'

'Those certainly,' remarked Mr. Clark, after a pause, 'are arguments in favour of your church, difficult to controvert, and I make no question you are actuated, as you say, by your own conscience; but why then not grant to others the same liberty, you claim for yourself? I mean liberty of conscience, and permit them to dissent from you.'

'I look upon it,' replied the Doctor, 'that an unhallowed liberty of conscience is a dangerous thing in matters of religious worship.'

'But why,' rejoined Mr. Clark, 'should men be obliged to serve God after any other mode than that, which their own conscience dictates.'

'You would ask,' replied the Doctor,

'wherefore every man should not be a follower of that worship, which is most agreeable to his taste or fancy?'

'Such is my inquiry,' said Mr. Clark.

'Suppose,' contiuued the Doctor, 'a man's conscience should induce him to worship a stone, or to bow down to images carved by his own hand, upon your reasoning, which I am well aware upon occasion is acted upon by many, there would be no sin, because he only conforms to the dictates of his conscience. But have you no ultimate appeal? Do you acknowledge no rule by which you are guided, limiting the licence of faith, or the freedom of worship?'

'None, I apprehend,' replied Mr. Clark, 'but that of a man's own conscience.'

'We, on the contrary,' replied the Doctor, 'consider the Bible to be the rule and standard of our faith. I am not to suppose that you have no Bible, but only that you will not allow that book to be the rule by which to regulate, and upon which to establish, your faith.'

'That,' said Mr. Clark, 'would be to push

the argument rather farther than seems warrantable. When I talk of liberty of conscience, I mean in contradistinction to any compulsion which may be used with men, in respect of their religion.'

'In this country,' returned the Doctor, 'compulsion is never resorted to on such occasions; the state tolerates Dissent, and men are not forced or compelled to serve God, after any set form, or in any particular way. And the reason why the state upholds the Church Establishment, is because her tenets and ministrations appear more consonant to Scripture and reason, than those of any other church in the world.'

'I must beg to differ from you upon that point,' again objected Mr. Clark, 'I cannot reconcile myself to there being an established religion. I mean a religion upheld by the state. It is wholly repugnant to the temper of my mind: no argument, no reason, no Scripture, can in fact justify it.'

'If you will allow me, Sir,' mildly made answer the Doctor, 'I will endeavour to throw more light upon the subject, than you

appear at present to possess. You are perhaps not aware that all the nations of antiquity had religious establishments. Their universality, therefore, in all ages, is an argument in favor of them. And if we look to scriptural evidence, the Patriarchal appears to have been the first form of government exercised by the heads of families over their household. Thus Abraham, Isaac, and Jacob were severally heads or kings over their subjects, and we are instructed, that one of the first acts which Abraham performed after leaving his own country, was to establish a family altar—Isaac also, and especially Jacob, erected the altar of God amidst his people—here then we find the principle acted upon, and established. The same may be affirmed of all the other patriarchs, and of Noah before them. But we go on to the Mosaic dispensation. The government assumed at that time the character of a theocracy. Moses, the leader of the Israelites, was merely a temporal viceroy—here then, not only was public worship instituted, but appointed to be observed by God himself. And it is not irrelevant to bid you note, that

whenever the Israelites turned from God, who was their king, unto idolatry, that instant did he withdraw his protection from them; and when in their compromise between devotion and lawlessness they chose to have recourse to that *juste milieu*, implied in obeying an earthly king instead of an heavenly one, the principle which God himself established was strictly observed. Their kings were ex-officio the regulators of the religious instruction of their subjects. If then the Jewish kings were bound by God himself to attend to the spiritual wants of their subjects, why, upon every principle of analogy, are not the kings of England?'

'But Sir,' asked Mr. Clark, 'did not the Jewish National Church merely typify the Christian, and were not types and shadows entirely abolished upon the appearance of our Saviour?'

'If you grant that the Jewish National Church,' replied the Doctor, 'was a type of the Christian, you must also allow that the type was *designed* by God to foreshew some future circumstance: though the coming of Christ did supersede any necessity for *types* and *shadows*,

still in their place he introduced the *substance*, so that the moral principles and obligations were not abrogated, "*I came not*," said he, "*to destroy the law and the prophets, but to fulfil*;" as if he had announced that, wherever that is a *shadow*, I will substitute the thing signified, the object mystically wrapped up.'

'But our Saviour,' interrupted Mr. Clark, 'pronounced nothing in favour of National Establishments, and since he gave no command concerning them, why are we bound to be subject to them?'

'Our Saviour's silence,' replied the Doctor, 'argues just nothing. Let it suffice that he uttered not a word in disapproval of a National Establishment, which he assuredly would have done had such been his sentiments. Nothing was delivered by our Saviour to bind men to keep the Sabbath, because, the observance of it already existing, it was not necessary for him to touch upon the point. So with respect to a national religion, our Saviour found his hearers, by education, the hallowed recollections of their history, and long usage, impressed in favour of it; and therefore there was no

occasion to enforce it. He found that the prophecy was fulfilled, "*Kings shall be thy nursing-fathers, and their queens thy nursing-mothers,*" and so forbore to express himself upon this point. Thus, Sir, I have shewn you, that a national church was encouraged by God under the patriarchal dispensation, actually established by him under the Jewish, and sanctioned by him under the Christian dispensation. And now let me ask what can be more binding? Again, human nature is so corrupt that religion cannot well subsist without some adventitious aid of that kind. Where there existed no established religion, there would soon be no religion at all. Religious instruction must be amply provided, and religious institutions maintained by the state, or it is plain that those who may be disinclined to receive the one and are inimical to the other, i. e. the great majority of mankind, will never be at the pains to seek them, or at the cost to pay for them. Besides, were the state indifferent about the matter, and held out no encouragement to the well-educated and well-informed part of the community to take orders, ignorant

men would soon thrust themselves into the ministry, and thus would religion fall into contempt and disorder, as is the case, I think in many conventicles throughout the country. This must necessarily happen. For what prudent father of a family, with a view to the scanty and precarious stipend of the voluntary system, would bestow upon a son that costly education, which in these days (when all extraordinary inspirations have long ceased) is absolutely requisite to fit him for the clerical office?

'It is very clear that no church can stand without some ecclesiastical polity. The question then arises, whether it is to be governed democratically by its own members at large; or by an authority, vested in the crown, and in its spiritual dignitaries. If you say 'by its own members,' then look at the different sects to see how that rule acts. Indeed it has been asserted by one, who was no great friend to the church, '*Look out for a people entirely destitute of religion: if you find them at all, be assured, that they are but few degrees removed from brutes.*'

'But let us consider the object of a State Establishment—here we find that it is to ensure to the people ministers of the Gospel, who are ready to pray with them, to preach to them, and to teach them, both in public and in private, the great truths of revelation. Again, our church, from being in connexion with the legislature, furnishes a succession of men capable of this great work; and if they forsake or neglect it, they are amenable to punishment. She supplies religious instruction to the poor man as well as the richest and noblest in the land, and brings them together as worshippers in the same temple; whereas, in modern conventicles, the poor man has to pay from his scanty pittance something towards his soul's good. What, I ask, would become of the poor? What would become of those numerous villages throughout the realm, inhabited only by farmers sufficiently depressed, and their labourers in a still more forlorn and wretched condition, were there no established religion? It would come to this, that those parishes which could not maintain a minister would soon learn to live

without God in the world. And in no long time, more than half the parishes in England would be deprived of the blessings of the Gospel, and thus sink into a state of heathenism and moral darkness, not to be surpassed by that of the wild savages themselves. Look back to the time of Cromwell, when the church and state were separated; what numerous conflicting sects overspread the land, which to this day have left their foul and filthy pollution behind them, and contaminated, like the fabled harpies, the food of sound religion with their nauseous infection. Look at the unbridled licentiousness of France at the time of her last great Revolution, how the passions of the people, unrestrained by religion, dared to insult and defy the Deity. The ruling powers, in the enthusiasm of their false liberality, dressed up a figure as the goddess of Reason, and invited the populace to fall down and worship the idol that they had set up. With such beacons for our instruction, would it evince prudence to dismiss the state religion of this country, and leave men to follow the bent of their own inclinations, which we must all

allow to be *prone* to evil? Would it be advisable? Would it be the act of rational beings? Would it accord with Scripture?

'But even supposing,' said Mr. Clark, 'some established religion be indispensable, why should it be that of the Church of England?'

'I will furnish you with a reason, and that a simple one,' replied the Doctor. 'Because the number of churchmen exceeds, very greatly, that of the dissenters. And the opinion of the majority, in all cases of difference, is held to be more likely to be founded on what is just, than that of the minority. You are permitted by the government to dissent from us, and to worship God as your consciences direct you. Suffer us without vituperation to do the same, not only as our consciences dictate, but as our Bible teaches us.'

'I cannot but maintain,' rejoined Mr. Clark, 'notwithstanding your plausible argument, that men ought to be left entirely free to adopt whatever religion they incline to, without having their judgment biassed, by the

circumstance of a state religion, and I can entertain but a very poor opinion of an establishment, which stands in need of being upheld by government. If it were founded upon the rock of Christ, why should it hold its very existence unstable, unless it dreamt beneath the broad imperial shadow of the state.'

'That argument,' replied the Doctor, 'does not by any means tell against the necessity of an establishment, it only proves the depravity of human nature. Our establishment requires being upheld, because so many wicked men are desirous to subvert it; but the simple fact that our church looks for this protection from the government, is in nowise derogatory to it; on the contrary, the support which sensible men, men who in all ages have been considered the most learned, the most erudite, and the most pious,—the support they have afforded, and do still afford to our establishment, is ample evidence of their opinion of its value. But let us look to the probable result, were the government to withdraw this protection.

'That result would be the rapid decay and decrease of religion throughout the nation;

the poor would be shortly deprived of having the blessed truths of the gospel preached to them, and also of the services of their respective ministers. Again, the result would be, that it would offer a temptation to avarice and other bad passions: Religion, so to speak, would be in a mart, the price of which would vary according to the powers and ability of those who had to sell it. And were men left to choose that creed and religion which might happen to be accommodated to their consciences, without having their attention directed to some authorized form; it is morally certain they would end by selecting none at all. We know how depraved the imagination and the thoughts of men are, and that their inclinations are evil continually; we may therefore justly conclude, if all denominations of religion were placed upon a footing of equality in the eye of the state, were one sect to hold more unscriptural tenets than another, that the generality of men would cleave to that, which in all human probability would be least opposed to the indulgence of their pride, their lusts, or any other modification of selfishness. It is not to be

calculated upon, that, generally speaking, men would be at the pains and cost to provide religious instruction for themselves; daily experience convinces us of the fallacy of such an expectation; nay, there are, alas! too many who will let escape the opportunity of having it, although it is provided for them without money and without price. What then would be their indifference if they had this provision to make for themselves? A factious spirit of opposition may indeed at present stimulate, as it does in this country, a small minority to set up and to support heresies of their own. But even in this case, when there was no longer an opposition and a rivalry to be maintained, zeal would cool, and lukewarmness and indifference would take its place.'

'Were this indeed to be the result,' said Mr. Clark, 'I would be the last to deny that it would be injurious—the first to deprecate its adoption; but, I confess, I should like to see others put upon the same footing with the state as are churchmen.'

'They can easily,' answered the Doctor,

'place themselves upon the same footing, by becoming members of their community.'

'That they cannot do,' returned Mr. Clark, 'in consequence of the existence of so many abuses in the doctrine and discipline of the establishment.'

'But parliament,' answered the Doctor, 'is doing its utmost to obviate that objection, by taking steps to correct these complained-of abuses; and with respect to the doctrines of our church, with the exception of the Unitarians and of the Baptists, in one single particular, they are not very different from the doctrines of the great body of dissenters, at least there is not such an irreconcileable difference as can justify dissent; therefore, I may presume, when the commissioners appointed to examine and correct the abuses of our church shall have their recommendations sanctioned by parliament, that the dissenting class of the community will no longer object to fall back into the ranks of the establishment. But should any of the complained-of abuses, after all, remain unredressed, why should the wholesome draught be rejected,

because the dregs may have a smack of bitter?'

'Parliament,' replied Mr. Clark, 'will never, depend upon it, alter the discipline of your church, and therefore upon that score we shall under any circumstances be justified in continuing to dissent from you.'

'With respect to the discipline of our church, I can descry nothing objectionable,' said the Doctor. 'There is this difference between us and you: you say, that every congregation has in itself what is necessary for its own government, and is not subject to other churches, or to their deputies. This mode of church government is adopted by the dissenters in general. The Church of England, on the contrary, submits to the authority of the King, who is the supreme head, and under him, to that of two Archbishops and twenty-four Bishops, and she insists on the divine origin of these and other officers. She allows no one to officiate, except those who are lawfully called; and she judges those lawfully called to the work, who have been publicly ordained by men, authorized to that duty.

'Now, sir, if I prove our ministers' authority lawful, and founded on the declared will of God, it must follow that the dissenting 'call' is illegal, and therefore that those who officiate in virtue of it, are acting out of '*order*.' The ministers of religion are God's ambassadors. Nothing, therefore, but a divine appointment can qualify any person to hold that sacred office. It is our business, then, to consider by what mode of procedure a man becomes divinely appointed. We know, that among the Jews, none could approach the presence of God in a sacerdotal character, but such as were appointed by him. Aaron and his sons, and the Levites, were consecrated by the express command of God, and all of them had their distinct commissions from heaven; and it was a principle generally admitted and acted upon, both in ancient and modern times, that fit persons should be duly appointed and set apart to perform the offices of public worship. At the time of our Saviour's advent, none dared to exercise the office of the Christian ministry, till they were commissioned by him. The twelve apostles were first appointed by

him, and subsequently the other seventy. After his resurrection, he breathed upon them the Holy Ghost, and then gave them authority to perform all the functions of the church, and to convey the same authority to others, promising that he would confirm what was done in his name, and that he would be with them and their successors, even unto the end of the world. The work of the ministry became so great in process of time, that the Apostles appointed deacons to assist them, and afterwards elders. We read of St. Paul appointing elders in all the churches which he founded; and he directed Timothy and Titus to do the same. Thus it appears that ministers should derive their authority from Jesus Christ; and no one can be said to have this authority, but those who have received ordination from the hands of a Bishop, who has been himself duly consecrated; for the power to ordain is the exclusive right of a Bishop. Our Saviour said to his Apostles, "*As my Father sent me, so send I you; and, lo! I am with you always, even unto the end of the world.*" Hence it is evident, that the Apostles' com-

mission is of divine institution, and that they were empowered to ordain others. And it is equally clear, from authentic history, that there has been a succession of persons, derived from God himself, authorised to ordain, as the occasion might require. It appears, moreover, that God was pleased and satisfied with the mode of proceeding ; for at the death of Judas, Matthias was appointed ; and at the day of Pentecost "*they were* ALL (including Matthias) *filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*" Yes, it is very evident that our Bishops derive their authority from the Apostles themselves, and they from our Saviour, so that there has been an uninterrupted succession of ministers, regularly ordained to their sacred office, from the commencement of Christianity, to the present time—an unbroken chain of Bishops, Priests, and Deacons—a regular succession has taken place, at the death of one, another was appointed, and so on, until now. Besides, our reason, and our own experience concur to convince us, that unless men be properly educated, and duly called to

the ministry, individuals of heated fancies, of vulgar tongues, and of very little knowledge, will madly rush in '*where angels fear to tread,*' and inducting themselves into the priesthood, cause the service of God to be loathed and laughed at.'

'I cannot suppose,' said Mr. Clark, evidently not quite pleased with the course which the discussion was taking, 'that you would insinuate any complaint against our mode of educating our ministers. We have, as you are doubtless aware, academies in which the greatest care is taken to make the pupils efficient ambassadors of Christ, to arm them at all points in the holy cause they will have to advocate, and moreover, and above all, to ensure their becoming popular preachers. They are accustomed to hold forth from the age of sixteen before the other students, and by this practice do they acquire a confidence, which must necessarily prove very advantageous.'

'Allow me on my part,' returned the Doctor, 'to inform you how candidates for Holy Orders are obliged to proceed, before they can

enter the church, and you will at once perceive the vast difference between the qualifications requisite to a self-appointed minister, and those demanded from one appointed according to God's holy word.

'Before a person can enter the church as deacon, he has to undergo six examinations, and must pass through seven, before he be in full orders.'

'How do you make them out?' asked Mr. Clark, exhibiting in his tone and manners obvious marks of surprise. 'I was not at all aware of those precautions.'

'Few people are so,' replied the Doctor, 'I will enumerate them to your perfect satisfaction. The candidate for Holy Orders must have been at least three years at one of our universities, during which period he has to stand the ordeal of three college, and two university examinations, before impartial and indifferent examiners; and unless he pass successfully these examinations, he is not at liberty to present himself to the bishop for ordination. Independently of his certificate of having passed these examinations, he is

required to bring one signed by the Master and Fellows, and Tutors of his college, who have had opportunities of judging concerning his fitness for the sacred office, and another from an university Professor, stating that he has attended a certain number of divinity lectures. In addition to these most laudable precautions, there is yet another of which I am sure, Mr. Clark, you cannot but approve. A notice is publicly read in the church of the parish wherein the candidate for orders resides, stating that he intends to offer himself for the ministry at an ensuing ordination. That he is about to apply forthwith to a particular bishop with that object, and inviting such as may be aware of any *just cause or impediment wherefore he ought not to be admitted into Holy Orders, to signify the same forthwith to the bishop before mentioned, or to declare it openly.* Well, having by dint of exertion and blameless conduct, obtained these certificates, he is required to procure one to the same effect from three beneficed clergymen in the neighbourhood where he has lived, and who have known him for the previous three years; thus armed,

does he go for examination before a bishop, *again, be it noted, an indifferent person;* and should he be deemed fully qualified and competent, he is not, after all, (mind me,) permitted to enter the priesthood rashly, but put, as it were, upon trial for one twelvemonth. At the end of this period of probation, he may not have insured the consummation of his endeavours for so many years. He finds himself under the necessity of obtaining another testimonial from three beneficed clergymen to certify that, as far as they know, he has behaved godlily and virtuously, and moreover has not preached any false doctrine. Thus fully qualified, does he present himself before the bishop for the last examination, in the which should he approve himself to his Lordship's satisfaction, which is far from being a matter of course, since it wholly depends upon the extent of his theological attainments, he is allowed to officiate in the church as a priest. From what I have stated, you will perceive that the greatest precaution is used to preclude the possibility of illiterate and ungodly men serving at our altars. But only mark the very different

mode of procedure adopted by any of the innumerable sects which are in the world.'

'I assure you,' returned Mr. Clark, not a little piqued, 'that the education of individuals destined to so solemn and responsible a trust as that of preaching the word of God to a sinful world, is a matter of the greatest solicitude with Dissenters, at least,' he subjoined after a pause, and appearing slightly confused, 'I can answer to its being no easy task, the procuring leave to officiate amongst our denomination.'

I cannot possibly conceive,' replied the Doctor, 'how satisfaction can be said to exist at all amongst the Dissenters, with respect to the education of their ministers, or wherefore should they discover such uncommon solicitude, or evince so great desire to have their sons graduate in our colleges?' Mr. Clark appeared somewhat baffled, at least so the good Doctor inferred from his clouded brow, he pondered for a moment, ere, palpably evading the force of his reverend antagonist's last remark, he replied, 'of course I have no objections to offer to the precautions taken in your church, though, after all, your

ministers appointed only by men, are obligated to *swear* that they are *inwardly called.*

'No such thing,' rejoined the Doctor, 'I happen to have a Prayer Book in my pocket. I will turn to the ordination service. Here I find it thus asked.

'Do you think that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God for the promoting of his glory and the edifying of his people?'

Answer. 'I *trust* so.'

'Do you think that you are truly called according to the will of our Lord Jesus Christ, and the due order of this realm, to the ministry of the church?'

Answer. 'I *think* so.'

'You will readily distinguish the vast difference between your statement and the purport of what I have just read; and since I have the Prayer Book in my hand, perhaps you will allow me to direct your attention to the twenty-third Article.

'*It is not lawful for any man to take upon him the office of public preaching, or minister-*

ing the sacraments in the congregation, before he be lawfully called and sent to execute the same; and those we ought to judge lawfully called and sent, which be chosen and given unto them in the congregation to call and send ministers into the Lord's vineyard.'

'Here, Sir,' resumed the Doctor, 'is an Article founded upon the written word of God which cannot err; and it behoves every candidate for the embassage of heaven, every man who feels within himself the requisite qualifications for becoming a minister of Jesus Christ to be entirely guided by it.

'It would seem,' interrupted Mr. Clark, 'that the present argument hinges entirely upon the precise definition to be given to the phrase *lawfully called.* I must admit that as the law now stands, your ministers are *lawfully ordained.* But ours which are subject to no government beyond the pale of their own church, have a *call* of a more *divine* nature, in virtue whereof they exercise their ministry to the enlightening of God's people.'

'That the fumes of fanaticism shall confuse a man's upper story till he conceive himself

under the influence of a divine *call* is explicable enough,' replied the Doctor, 'but that he should be verily inspired from above as your language importeth, like unto young Samuel or the twelve Apostles, seems to me a vain imagination, and is quite irreconcileable to my mind. We are instructed by Scripture, and we know from experience, that the *extraordinary* gifts of the Holy Spirit have long since ceased, and therefore the *divine call* along with them. Hence we rest satisfied with one of a legal nature, derived from a divine origin, and based upon the Scriptures. But we trust and confidently hope that the *ordinary* operations of the Holy Spirit do inwardly assist us, and that the blessing of God doth rest upon our endeavours, enabling us to follow, as much as lies within the mediocrity of poor human nature, the example of our Lord and Master. Thus you perceive we lay no claim to inspiration, nor assume that the Spirit working upon us affords us that *glimpse* of light after any *miraculous* mode. We pretend not to an afflation from Divinity, but take the Scriptures as we find them; and

they have appointed a way by which men shall be ordained, and within that line of demarcation do we cheerfully, though strictly confine ourselves. We do not travel out of the record in search of illuminations which can only turn out so many *ignes fatui.*'

'I cannot' replied Mr. Clark, 'for a moment subscribe to the truth of the assumption that runs through all your argument, namely, that God has withdrawn all assistance from his ministers; still less am I prepared to admit, that he vouchsafes this assistance to those only who are ordained in a particular manner, to the exclusion of those talented and conscientious men who in our church consecrate their lives to his service, and the saving of human souls.'

'To reduce this' said the Doctor, 'to its simplest form, let us examine what evidence each has to produce of his being a minister of Jesus Christ. In our church, the clergyman professes to have been ordained in an ordinary and regular manner, by some one invested with an authority derived in a direct line from the Apostles; he lays no claim to any extra-

ordinary call. Your minister, on the other hand, pretends that he is specially and directly called and appointed by God himself. The only evidence by which so extraordinary an assumption can be borne out would consist in the working of miracles. Indeed we are fairly warranted in concluding, wherever a minister can neither establish by evidence that he has received ordination in a direct line from the Apostles, nor in virtue of his office can perform miracles, that he has arrogated to himself a title of which he is utterly unworthy, and ascribed to himself the holy privileges of an office, of which the very assumption constitutes his disqualification.

'But, Sir, I would advert to another proceeding on the part of dissenters which I have always considered very unscriptural, and that is the election of ministers by the people, though perhaps if the appointment were for life, it might remove a little of what, without wishing to speak harshly, I cannot but stigmatize as a great scandal. The minister finds on his exaltation, that he is so circumstanced as to be necessitated to serve many masters.

There is not one verse in the Bible authorizing the people to choose their own minister, or which by any warping of the sense can bear that interpretation. On the contrary, we read of St. Paul appointing ministers over the church without ever consulting the people, and we know that the Apostles commanded Timothy and Titus to act in a similar manner. To Timothy he says "*ordain elders in every city, as I had appointed thee.*" If then you elect your own minister, by what casuistry do you imagine that you hold, as you profess to do, the primitive doctrines of the Apostles?'

'We certainly do hold the doctrines of the Apostles,' replied Mr. Clark, 'though I confess a little modified according to circumstances. We are obliged to adapt our actions to the times, and to the minds of the men we have to deal with; things right in the abstract are not always so in their practical application, and thus is it that we find it politic a little to vary.'

'That is, indeed, a grand confession,' rejoined the Doctor, 'you allow that you vary from the Apostles, and believe that your wish

to adapt your actions to the times and to the minds of those persons with whom you have to deal, sanctions so strange a procedure. Now would it not discover more discretion, would it not manifest a nicer sense of religious obligation, were you to endeavour to form the minds of your congregations in accordance with the doctrines of the Apostles, instead of distorting the doctrines, until they be conformable to the fancies of your flock? Every successive generation produces minds essentially varying and different. So according to your argument, the doctrines of Scripture require continual renovation to adapt them to the new-fangled fancies and ridiculous notions that spring up in every age, until at last you would find yourselves as far from pure doctrines, as you are at present from a pure system. But there are other reasons why the system is bad—a bad feeling is generated in the breasts of your congregations at the time of election—the minister finds himself placed in a false position—his sense of duty and his worldly interests are put in unseemly opposition—they are often directly at issue, and his situation is conse-

quently precarious; not to mention the constant dread that he must be in, lest he should displease any of his flock by the unscriptural mode of proceeding. I need not instance the riots and divisions which generally take place during an election—but you must allow that, at that time envyings, jealousies, and evil speakings exist among those who profess to harbour no thought incompatible with the religious feeling, and the "*peace which passeth all understanding.*" '

'I must e'en confess,' answered Mr Clark. after a pause of irresolution, 'that these things do take place but too frequently, and that to the detriment of our religion; I can only express my sorrow at such occurrences, but they do not in my opinion affect the policy and soundness of the system.'

'A system' returned the Doctor, 'can only be said to answer when the beneficial effects of its working make themselves manifest,—you may know a tree by its fruits. The gospel of Jesus Christ should produce love, concord, and unanimity—not divisions, for "*a house divided against itself cannot stand.*" '

'I am ready to admit,' answered Mr. Clark, 'that if the election rested with a very few who were able to judge of the qualities and capability of the candidate, that it would obviate a great deal of unpleasantness, but I retain my opinion that the right should be exclusively confined to certain of the members; truly sorry should I be to be subject to some far-off patron who rather studied his own secular advantage than the eternal interests of the people who required a minister.'

'Excuse me interrupting you,' said the Doctor with a placid smile, 'but I am persuaded that you intend your last remark as a hard hit at our church—there I see I am right—you should however bear in mind, that the person whom the patron nominates to any of our livings, is one who has been regularly ordained, and the Bishop has the power, and does exercise the power, to ascertain and determine whether he be a fit and proper person to hold the piece of preferment to which he is appointed. So that no far-off patron, studying only his own interest, can *present*, unless unto a fit and proper person to have the cure of the souls

of a parish, as it rests with the Bishop whether or no he shall accept the nomination. These, Sir, are points favorable to the discipline of our church, which, I am sorry to say, are generally overlooked, at least, our enemies are not in a hurry to give us the credit which these precautions seem to deserve.'

'I was not aware,' observed Mr. Clark, 'that the Bishop could put his veto upon any nomination.'

'A case in point actually occurred not very long ago,' answered the Doctor, 'the Bishop of Exeter refused to accept the nomination of a person to a living in consequence of his unfitness. And it is a power with which every Bishop, presumed to be endued with the spirit of government, is invested, and which he does not scruple upon occasion to exercise.'

As the Doctor finished this sentence, the coach stopped, and a waiter, opening the door, announced with smirking visage and sarcastic glance of the eye, that just twenty minutes, and not a second longer, was the regular time allotted, even to the slowest eating passenger, who would wish to sit down and dine with mine host of the Red Lion.

DOCTRINES.

DOCTRINES.

When the twenty minutes devoted to the discussion of their hasty meal, were expired, the gentlemen, again inducted into their close quarters, resumed their seats in the coach, now about thirty miles distant from its place of destination. After a few passing remarks, Mr. Clark said,

'There remains, I believe only one other point for us to consider, Doctor, and then I shall have had the benefit of your opinion upon all the *vexatæ questiones*, I mean *doctrines*, on which we are at variance.'

'I am only sorry,' replied the Doctor, 'that there should be any necessity for controversy at all, I trust that our differences of opinion will not endanger our salvation, other-

wise the sooner we bring our discussion to a close the better, but what precise notion do you entertain of the doctrine to which I presume you allude?'

'We believe,' replied Mr. Clark, 'that a certain number of human beings have been chosen by God to everlasting glory in Christ, before the foundation of the world, and that pursuant to his immutable purpose, all such are set apart of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and we believe that he has pleased to pass by, and ordain them to dishonour and wrath for their sins, to the praise of his vindictive justice. Secondly, that Jesus Christ, by his death and sufferings, made an atonement only for the sins of the elect. Thirdly, that all whom God has predestinated to life, he is pleased, in his appointed time, effectually to call, by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation through Jesus Christ: and fourthly, that those whom God has effectually called and sanctified by his Spirit,

shall never finally relapse from a state of grace.'

'Your tenets,' said the Doctor, 'appear to combine three distinct positions—election—predestination—and irresistible grace, each of which, if you please, we will canvass separately. And as a preliminary, perhaps you will explain on what grounds you conceive yourself authorized to hold the very obnoxious doctrines, that God has, without any conditions, elected some men to life, and condemned others to death.'

'The Bible is my warrant,' replied Mr Clark, in the tone and with the air of a man who has uttered something conclusive, 'My sentiments upon election are founded on the expression of our Saviour, respecting his having *chosen* his disciples *out of the world*, and more particularly, on certain terms used by the Apostle Paul in his epistle to the Romans, and in short, upon the views entertained by all the sacred writers on that particular.'

'If I mistake you not,' asked the Doctor, 'you conceive the word *elect* to imply a person

or persons chosen by God, without any condition to dwell in his kingdom?'

'Such would be my definition of the term,' answered Mr. Clark.

'There is where we are directly at issue,' rejoined the Doctor, 'I consider the word *elect* to be synonymous with the word Christian, because all true Christians having been elected to the privileges of the gospel, may be called by a very ordinary licence of language the elect. Hence there can be no such distinction among Christians as the *elect*—for *God is no respecter of persons*. And when we call a set of people Christians, or *elect*, we mean that they are chosen or *elected* to hear and to embrace the word of God, not, as you have vainly imagined, chosen or *elected* to eternal salvation. Thus all true Christians may be called *elect*. But observe, particularly, that I do not deny the fact of election, else I should deny Christianity, but would only reprobate the doctrine that few are chosen out of the world for salvation, whilst the many are passed by, notwithstanding they may have made a right use of God's grace imparted to them, and have performed

his holy will to the fullest extent of their ability.'

'Take, for example of my view of the question,' interposed Mr. Clark, 'the descendants of Abraham, were they not the elect people of God?'

'Undoubtedly,' responded the good Doctor, 'but to what,' he demanded, 'were they ordained? Were they elected absolutely and certainly to enter the promised land? If so, what could possibly have intervened to bar their entrance? They were simply elected to the privilege of having those blessings within their reach, on the condition of their obeying the law, which God himself had given them. Having disobeyed the law, and forfeited the privilege, none of those who departed out of the land of Egypt were permitted to 'take up' their promised rest, save Joshua and Caleb. Hence we may fairly conclude that they were only elected to the privilege, contingent upon the right exercise of their own free-will, to enter that land of promise. For had they been predestinated by God there to set up their tabernacle, nothing which malignity could have

devised could have intervened to defeat his immutable purpose. In the xivth chapter of the book of Numbers, and the 29th and 30th verses, we shall find that the Lord said to the Israelites, "*Your carcasses shall fall in the wilderness: and all that were numbered of you, according to your whole number, from twenty years old and upwards, which have murmured against me, doubtless you shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.*" Again, you will find in the thirtieth chapter of Deuteronomy, and the nineteenth verse, that Moses said, "*I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.*" Moses, you observe, does not force his religion, but having shewn to the Israelites the reasonableness of it, he left it to themselves to decide. He knew where there is no choice, there could be no virtue in obedience. Again, all the types in the Old Testament are opposed to the opinion which you

entertain of the nature of election. The paschal lamb, for instance, was typical of the atoning sacrifice of the true Lamb of God. The sins of *all* the people, not of a few of them, were put upon the head of the lamb; and thus were they expiated. Again, the promised land of Canaan was a type of the promised kingdom of God; and we know that none but those who use the utmost vigilance, and by strenuous exertion, *take heaven by storm*, can hope to enter therein. But let us look to the New Testament, and first we will consider the parable of the talents. Here we find that, to one he gave five talents, to another two, and to another one; and straightway took his journey, leaving it to the choice of the depositories whether or not they would gain other talents. But the Lord came, and found that that man, who had received one talent had hid it in the earth. But what said our Lord? *Take the one talent from him, and cast ye the unprofitable servant into outer darkness.* This unprofitable servant, you will note, was punished, not because he had only been endowed with one talent, but because he

had let that one lie idle. But scripture says, "*If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. The Son of Man came to seek and to save that which was lost; that whosoever believeth in him should not perish, but have everlasting life. As in Adam all die, so in Christ shall all be made alive.*" I forbear to cite other passages which readily suggest themselves, but I would gladly be instructed in those, by which you imagine your creed to be supported.'

'There are many which concur to that end,' answered Mr. Clark, 'and I will endeavour to recal them to mind. We are told by St. Paul, that we are as "*clay in the hands of the potter,*" who has power to make of the same lump, vessels to honor and to dishonor, clearly intimating at all events his opinion, that God chooses some to glory and condemns others to punishment.'

'Indeed!' returned the Doctor, 'I am so dull that I cannot by any means admit your

inference; and allow me to ask,' he proceeded, 'if ever a potter made a vessel to be broken?'

'I should suppose not,' replied Mr. Clark.

'Well, then,' rejoined the Doctor, 'according to the same reasoning, God never made man with the object of punishing him; on the contrary, he said, "*Ye would not come unto me that ye might have life;*—" implying, that if we come unto him, we shall have life.'

'How then,' asked Mr. Clark, in a subdued but at the same time piqued tone of voice, 'Would you have me interpret this passage—Christ having chosen a certain number out of his disciples to preach the gospel?'

'Why, truly,' replied the Doctor with a smile, that, notwithstanding the actual kindness of his disposition, had somewhat of an arch expression—'why truly there is nothing that I can see to interpret. The numbers he chose, he no doubt deemed sufficient for the undertaking; and it is remarkable, that in selecting his disciples, he chose the most ignorant he could find. This however makes nothing for your argument. If it did, we might infer that all the lawful successors to

those whom Christ chose, would in your sense of the word be elected, i. e. predestinated to be saved, which is far from being the case. The lawful successors are indeed elected, because, like the primitive preachers, they are set apart to preach the gospel, nothing more. But again, if those only whom our Saviour chose to preach the gospel were elected to salvation, and the great mass of mankind were rejected, I would thank you to point out what necessity there was for their preaching? What was the *terminus ad quem* which they sought? In what did the *cui bono* of their mission consist?'

'Its use, I suppose,' answered Mr. Clark, 'must be referred to the benefits of this life.'

'Then why did St. Paul say' rejoined the Doctor, '"*Work out your own salvation,*" since it is evident that salvation can only take place in the next world? In fact, in reading the New Testament, we find few pages without exhortations to obedience, and promises of consequent reward in an after state of existence. Again, if it were possible that all preaching were only intended to purify the concerns of this uneasy world, preaching were

almost all in vain. Surely, if you reflect for a moment, you cannot doubt that the preaching of the gospel is one of the means which God has vouchsafed to us for the conversion of sinners.'

'But are we not expressly told,' interrupted Mr. Clark, 'that whom God did foreknow, he did also predestinate?'

'But to what?' demanded the Rector. 'Therein lies the pith of the argument; not, Sir, to eternal salvation, but only to the privilege of being Christians.'

'You surely would not question,' persisted Mr. Clark, somewhat testily, 'the foreknowledge of God?'

'By no means,' ejaculated the Doctor, 'God foreknows all things; but it does not follow that his foreknowledge hath any impulsive power upon man's actions. If you see a person directing his steps towards a precipice, you know that, if he continues his walk, he must inevitably be destroyed; but your foreknowledge is no proof that you influence his locomotive faculty to his ruin. God never impels men to sin and destruction; on the contrary, his words

are "*Make you a new heart, and a new spirit: for why will ye die, O house of Israel?*"'

'What say you,' objected Mr. Clark, 'with respect to Jacob and Esau? Here, you know, that while these children were in the womb, and had therefore neither imagined good nor evil, their destiny was forecast, it was declared by the oracle of God that the elder should serve the younger.'

'Well, what then?' said the Doctor, 'It was God's pleasure that it should be so, and who dares to call that in question? But there is nothing uncommon in the elder serving the younger. Look at the case of Joseph and his brethren! Joseph was made a ruler and governor, and he was a younger brother. Again, David, the man after God's own heart, was the youngest of ten brethren. But for what did God choose the younger? Did he choose him to inherit eternal life? and did he condemn the elder to damnation? No, he ordained the elder to *serve* the younger; this was the utmost extent of the choice, which you think bears upon your position. Moreover it is a curious fact that, strictly speaking, the elder never did *serve* the

younger, but only the *posterity* of the one became subject, *in this world*, to that of the other.'

'But Jacob and Esau,' said Mr. Clark, 'were set out as types. God chose the younger, thereby manifesting that he was no respecter of persons as to age.'

'You would not have me infer,' replied the Doctor, 'that you imagine the history of Jacob and Esau to have been typical of anything that related to election.'

'I conceive,' said Mr. Clark, 'a type to mean whatever circumstance we can find out which will prefigure another.'

'My definition of a type,' 'rejoined the Doctor, 'is, that it is a symbol of something future and distant, or an example prepared and evidently *designed by God* to prefigure that future thing. Now, if you can produce any passage of scripture in which it is intimated that Jacob and Esau were *designed* by God to prefigure aught relating to election, I shall be glad of the information.'

'If you were to look,' said Mr. Clark, 'to the ninth chapter of Romans and the eleventh and three following verses, you will find it

thus: "*For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her; The elder shall serve the younger. As it is written, Jacob have I loved and Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid.*"'

'It is very clear,' replied the Doctor, 'from your distortion of the above texts, that you cannot bring forward that passage in Scripture which will support the doctrine you hold concerning election. The favour which God showed to the younger brother, only had relation to national privileges, because the word "hatred," in the passage you have cited, does not mean *condemned*, as you understand it, but only slighted in comparison to the other, i. e. not equally favoured and advanced. Loving and hating in the Hebrew language, often signify nothing more than choosing one thing or person, and leaving another; or preferring one before the other. The word *hated* may be taken negatively, for not having loved, not having had mercy; and therefore it cannot

mean eternally condemned. And with respect to the word *elect* in the original εκλεκτοι, which does not mean persons chosen, simply chosen, but chosen out to certain pre-eminence, or for peculiar privileges and blessings. In this sense it is used for Christians.'

'I consider, Sir, the Scriptures to be so clear,' remarked Mr. Clark, 'that there can be no necessity for us to refer to the original, to get at the meaning. If there be any thing which we do not understand in the text, we are furnished with elucidations and notes sufficient.'

'Therefore,' replied the Doctor, with a smile, 'if you appreciate the advantage, it is incumbent upon you to be grateful to the prelates and ministers of *our* church, for having by their erudite labours enriched your libraries with a most excellent version, both of the Old and New Testament. I am sure you will allow, how much the dissenting community, as a body, are indebted to churchmen, for their great exertions, in having, at the time of the Reformation, extricated Christianity from the moral darkness in which it was involved: and afterwards for the many valuable works, writ-

ten in explanation of the Scriptures, and in defence of true religion; works held in high odour, and constantly in the hands of every denomination of Christians.'

'Yes,' acquiesced Mr. Clark, 'we ought assuredly all of us to be grateful for these blessings.'

'Why then limit to a few individuals, the advantages which these blessings are calculated to impart?' interrogated the Doctor. 'If we believe God to be infinitely just and merciful, we must infer, that he has indiscriminately enabled every man born into the world, to work out his own salvation. For no private persons are mentioned in Scripture, as elected to eternal life by any absolute decree of God. Paul was a chosen vessel, but he was chosen as a minister of Christ's gospel. His being chosen to the crown of life hereafter, was the fruit of his earnest endeavours to keep the faith. In fact, he was possessed with a fear, lest, after having preached to others, he should himself be a castaway.'

'But does not,' asked Mr. Clark, 'your own article upon *Predestination* militate against your argument?'

'Predestination,' replied the Doctor, 'is akin to Election; therefore we will turn to the article itself and examine it. Here we find PREDESTINATION TO LIFE IS THE EVERLASTING PURPOSE OF GOD, WHEREBY (BEFORE THE FOUNDATIONS OF THE WORLD WERE LAID,) HE HATH CONSTANTLY DECREED, BY HIS COUNSEL, SECRET TO US, TO DELIVER FROM CURSE AND DAMNATION, THOSE WHOM HE HATH CHOSEN IN CHRIST OUT OF MANKIND, AND TO BRING THEM BY CHRIST TO EVERLASTING SALVATION, AS VESSELS MADE TO HONOUR.'

'Thus far will be enough for our purpose. It would appear, certainly, on a cursory consideration, that the construction of this article is favourable to your view of the question. But let us scan its purport more attentively. In the article, we clearly understand God as *offering* the Gospel to THOSE WHOM HE HATH CHOSEN IN CHRIST OUT OF MANKIND, before the foundation of the world; and it has pleased him, even to this day to confine the knowledge of the gospel to a few of the human race. Those who are

blessed with the light of the gospel may surely be said to be predestinated to life, before they enjoy the appointed means of salvation; not that we deal condemnation unto those who may never have heard of the gospel, we leave them with humble confidence in the hands of a merciful God, knowing that the heathen are a law unto themselves. Now the words of the Article, 'TO BRING THEM BY CHRIST TO EVERLASTING SALVATION,' seem only to imply, giving them the means, the opportunity of salvation; as actual salvation does not take place till after the day of judgment. St. Paul, in his epistle to Timothy, from which the beginning of this article is taken, speaking of Christians in general says, "*Who hath saved us, and called us with a holy calling.*" Here, again, the phrase "*hath saved us,*" seems, as before, to imply nothing more than 'hath given us the means of salvation;' for it is not to be presumed that all whom God hath called will finally be saved, although it lies within the competence of every individual to ascertain his safety. St. Peter earnestly exhorts the Christians to make their calling and election

sure; and we are also warned that "*many are called, but few are chosen.*" And there is, moreover, a caution to those who think they stand, to beware lest they fall. Hence we may conclude, that, before the foundation of the world, God purposed to make known the gospel to those whom he selected, leaving it to their free choice whether they would embrace it or not. This election, 'IS FULL OF COMFORT TO GODLY PERSONS, but that "FOR CARNAL PERSONS, LACKING THE SPIRIT OF CHRIST, TO HAVE CONTINUALLY BEFORE THEIR EYES THE SENTENCE OF GOD'S PREDESTINATION, IS A MOST DANGEROUS DOWNFALL, &c." You must not omit to observe, that in this Article two ways of viewing election are instanced, the one full of comfort, and the other a most dangerous downfall. And if you will allow me to read the latter part of the Article, you will perceive that what I have stated is correct. 'FURTHERMORE, WE MUST RECEIVE GOD'S PROMISES IN SUCH WISE, AS THEY BE GENERALLY SET FORTH TO US IN HOLY SCRIPTURE: AND IN OUR DOINGS, THAT WILL OF GOD IS TO BE FOLLOWED

WHICH WE HAVE EXPRESSLY DECLARED UNTO US IN THE WORD OF GOD.''

'It appears to me,' interrupted Mr. Clark, 'that you wish to usurp from God the power of saving man, and to make man his own Saviour.'

'There you sadly misapprehend me,' replied the Doctor. 'This is our creed: If man be saved, it is entirely through the merits of Christ that he is saved; but if he be condemned, it is in reality a self-condemnation, the result of the worst species of suicide. God grants the means—they are the gifts of his beneficence; and those means are sufficient to lead men to eternal happiness. Therefore, if men perish, after life and death are set before them and referred to their choice, they perish by their own election—a doctrine this, which it is impossible, upon just grounds, to invalidate, unless you are prepared to overturn the entire system of the gospel.'

'Then do you suppose,' asked Mr. Clark, 'that God does not necessitate the salvation of men, I mean those whom he will have saved?'

'I cannot imagine,' answered the Doctor, 'that God *compels* any man to be saved. The

idea involves a sort of contradiction, for where there is force there can be no choice. Doubtless he has the power, but although he "*willeth not the death of a sinner*," it does not follow in any case that he enforces his salvation. Man is a responsible moral agent, consequently he must not be saved by compulsion. The Almighty, I grant, might unsheath the sword of vengeance before him, and cause the flames of hell to break forth athwart his path, and thus induce him to drop the fardels of his iniquity, but he effectuates his redemption only in the capacity of a machine. If perversely you set adrift the human soul from its sheet anchor, depriving man of the means of salvation, you cut off the spring from the stream, remove the foundation from the building, and scatter in the dust the whole apparatus of mercy, which Christ has reared for us, transforming the stupendous miracle of his atonement into a superfluous bagatelle. You make a just God unjust, a merciful God unmerciful, and an impartial judge, partial. Really it is hard to conceive how any rational being, boasting the title of Christian, can venture to hold such a

doctrine as that of self-election in the face of earth and heaven.'

'Well,' said Mr. Clark, 'I must needs own there is reason in what you affirm, and peradventure you might change my sentiments in this particular, were not persons of my persuasion embued with an inward feeling, favoured from above with a kind of *glimpse*, in the first instance, an effluence intimating that we were chosen out of the world, by Christ for his own peculiar people, and that *we could not fall away*, and were infallibly certain of being saved.'

'Oh! Sir,' ejaculated the Rector, 'how much on your guard you should be in cherishing such a notion. How cautious in examining yourself, and probing the inward man, to ascertain, whether it be not the result of enthusiasm. Indeed it requires much study and earnest prayer, to discover the vanity of that fond hallucination to which I apprehend you allude, when you talk of an effluence from heaven, which probably is nothing more than an acquired feeling, a mere delusion of the imagination, brought on by continually fancying

yourself one of the elect. Were you to trust to such a persuasion, you would find it as unsubstantial as the veriest bubble that ever floated on the sunbeams. Remember, Sir, that the salvation of souls is at stake. I speak thus urgently to you, for my office constrains me. I cannot forget that you are one of my parishioners. Hold the doctrine of election in what sense you deem meet, but never as you value your soul's health, let it lull you to destruction, by inducing an inactive and self-secure life; there is only one password to heaven, and whatever you may think, you have not the privilege of the *entree*, nor can you be confident of salvation, unless you use the appointed means to that end, which at present you seem to reject as unnecessary.'

'You would not, Doctor, I am sure,' replied Mr. Clark, 'say thus much if you partook of half my confidence in being eventually saved. I indeed use the means, God influences me thereunto, because he will have those whom he has chosen saved. His grace, which is *irresistible*, directs all my ways.'

'This intuitive conviction of yours,' said the

Doctor, 'brings us to the third topic on which I fear we are at issue, *irresistible grace;* whereby I am to understand that you conceive man has not the power to resist God's Holy Spirit, and that upon whatever heart his grace descends, that heart must necessarily yield to its influence, which can only imply a certainty of salvation.'

Precisely so,' said Mr. Clark, 'God never begins a work without accomplishing it. And it is an implication on his infinite wisdom to imagine, that he would shed so rich a boon upon the heart of man without its having its full effect.'

'It *may*,' answered the Doctor, 'but not necessarily *will* take effect. Consider the tenets in which the conceit of absolute election to eternal life naturally eventuates, besides producing a careless and arrogant confidence, spiritual pride, a relaxation of all virtuous efforts, a remissness in the practice of religion, and the indulgence of carnal or other besetting propensities. That such are the evils inherent in, or necessarily flowing from the doctrine you advocate, I will, by your permission demon-

strate, as concisely as I can, leaving you to show, if you are able, the fallacy of my arguments. Perhaps you scarcely need be reminded that the operations of the Holy Ghost are of *two* kinds, *extraordinary* and *ordinary*. The former ceased at the death of the Apostles, to be superseded by the ordinary operations, which will continue to be efficient upon all Christians, till the end of the world. Now the *ordinary operations* of the Holy Spirit may be classed under two modes of acting; the one a *preventing*, the other a *co-operating* influence. The grace of God *prevents*, or goes before us to restrain us from evil, and to incite us to good works; and if we do not resist it, then it *co-operates* with our humble endeavours. If I mistake not, the Apostles conferred extraordinary gifts not upon a few, but upon *every one* without exception, of the converts, who believed, repented, and were baptized: at least, I can call to mind no passage of Scripture which records their bestowing these gifts on some, and not on others. Allow me to turn your attention to what St. Peter expressly said in his sermon on the day of Pentecost—" *Repent and be*

baptized every one of you, in the name of Jesus Christ; for the remission of sins, and ye shall receive the gifts of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." It appears clear from the above, and from passages of a similar drift, that the influence of the Spirit, in one or other of its two modes of acting, must be common to all Christians. Then comes the question whether we can resist that influence in its ordinary agency. The latter part of the fifteenth Article says, 'BUT ALL WE THE REST, (ALTHOUGH BAPTIZED AND BORN AGAIN IN CHRIST) YET OFFEND IN MANY THINGS; AND IF WE SAY WE HAVE NO SIN, WE DECEIVE OURSELVES, AND THE TRUTH IS NOT IN US.' And if we turn to the next Article, we read—'AFTER WE HAVE RECEIVED THE HOLY GHOST, WE MAY DEPART FROM GRACE GIVEN AND FALL INTO SIN; AND, BY THE GRACE OF GOD, WE MAY RISE AGAIN AND AMEND OUR LIVES; AND THEREFORE THEY ARE TO BE CONDEMNED, WHICH SAY, THEY CAN NO

MORE SIN AS LONG AS THEY LIVE HERE, OR DENY THE PLACE OF FORGIVENESS, TO SUCH AS TRULY REPENT.' It is evident, that although the Holy Ghost purifies our minds, yet he does not entirely take away the infirmity of our nature, nor does he destroy our free-agency; we may, therefore, despite of his prevenient grace, fall away. But let us look to a few examples; King David, "*the man after God's own heart,*" sinned after being taken into God's particular favour. St. Paul himself, "*a chosen vessel,*" had a fear "*lest he should be a cast-away.*" And Judas, one of the original Apostles, committed the greatest of sins, and heightened his wickedness by going out and hanging himself. And let us not forget that the Jews—the peculiar favoured people of God—so gave themselves up to every species of idolatry and sin, that God utterly rejected them; so that, according to the fulfilment of his word, they are at the present day sojourners in every land, "*their days on earth are as a shadow:*" aliens! to whom no country is sacred, and no home sweet.

'Again, let me ask, to what end were all the

incitements and encouragements held out by the Apostles generally to persons already baptized, if it were impossible for them to fall away?—or of what use is it for your minister to exhort his congregation to work out their own salvation, if they have already the infallible means of grace? Do you suppose that the Apostle would have said, "*quench not the Spirit*," if we had it not in our power to quench the Spirit? or would he say "*grieve not the Spirit*" if we had it not in our power to grieve him? or, to bring the matter more home to our comprehensions, would you expect your child not to do certain things which would endanger his safety, if you knew that it was not in his volition to do them?"

'If he,' interrupted Mr. Clark, 'was called by God, he could not endanger his salvation; for the elect cannot fall from grace, nor forfeit the divine favour; the wicked actions men commit are not *really* sinful, nor are they to be considered as instances of their violation of the divine law. An absolute decree predetermines their course of conduct, and overrules all their better purposes, consequently they

have no occasion either to confess their sins, or to break them off by repentance.'

'Can it be I am holding converse with an Antinomian,—a Solifidian?' asked the Doctor.

'We are told,' said Mr. Clark, avoiding a more direct reply, 'that "*man is justified without the deeds of the law.*"'

'By the deeds of the law,' replied the Doctor, 'are meant moral works. But the context, the design of a passage should always be kept in view, and not merely its isolated tenor. St. James wrote his epistle to confute the dangerous mistakes wherein so many have stumbled and fallen irreversibly, of conceiving heaven a reward of true opinions, and pretending to faith without works. "*What doth it profit,*" says he, "*though a man say, he hath faith and have not works? Can faith save him? Faith without works is dead. By works a man is justified, and not by faith only.*" So far St. James, and in reference to the text you cited, which may seem to contravene his opinion, it should be borne in mind, that when the Apostle Paul preached justification by faith without the deeds of the law, he

addressed the Christians at Rome, who had been converted from Judaism, and who were so far from abandoning their prejudices, that they retained in divine worship a great part of their ceremonies. To eradicate this error, St. Paul endeavoured to draw their attention to the superior excellence of faith to works, that is, to the ceremonial works of the law of Moses. Take the examples of Abraham and Rahab, in exemplification of good works, without which, a living and true faith cannot exist. The former was on the point of offering up his only son; and the latter sheltered the spies of the Israelites. Thus did they manifest their faith by their works. A real faith must produce good works, just the same as a good tree necessarily yields good fruit, and therefore if faith yields no works, it is, as St. James expresses it, "*dead.*" I grant that man is saved by faith alone, if you comprise in the term works, or if you give to it the comprehensive definition of Bishop Taylor, who says, 'Believing is the least thing in a justifying faith; our faith is an injunction of many ingredients, and faith is a covenant, faith is a law, and faith

is obedience, and faith is a work, and indeed it is a sincere cleaving to, and closing with the terms of the gospel in every instance—in every particular.'

'Really, Dr. Truman,' presently responded Mr. Clark, 'your arguments considering them after the fashion of this world, are indeed strong, and were it not that my creed is firmly established in my mind, rooted there by an inward feeling that supersedes the working of reason, it is probable that the unquestionable evidence you have adduced would alter my sentiments. But until I can divest myself of this internal feeling, which seems to me as conclusive as the theorems of Euclid to those who understand the demonstration, the validity of your arguments can obtain no hold on my conviction.'

'The sooner,' replied the Doctor, 'you examine whence this illusive fancy hath its origin, the better. My most anxious wish is for you, after humble prayer to God, through Jesus Christ, to review the whole matter in a candid and impartial frame of mind; and I trust that the result will be, that "*the faith*," in the true and Christian sense of the term, will be es-

tablished within you, in the place of that fond persuasion, rising from the conceits of an overweening brain, which only generates enthusiasm, and is pregnant with destruction.'

The coachman seemed to have waited the close of the discussion ere he drew up, and the coach came to a stop just as the worthy Doctor concluded.

The passengers alighted, and having made their several obeisances, speedily joined their respective families.

It is worthy of observation, that both Dr. Truman and Mr. Clark parted on terms of the greatest friendship, after having canvassed with some warmth, the various dogmas of their religion, on which they differed. Dr. Truman made it a rule never to quarrel with any one for entertaining a different opinion to himself on points of faith. He invariably endeavoured on every suitable opportunity to make converts to that creed which was most consonant to his own sentiments, and, in his opinion, most accordant to the spirit of Christianity.

END OF VOL. I.